

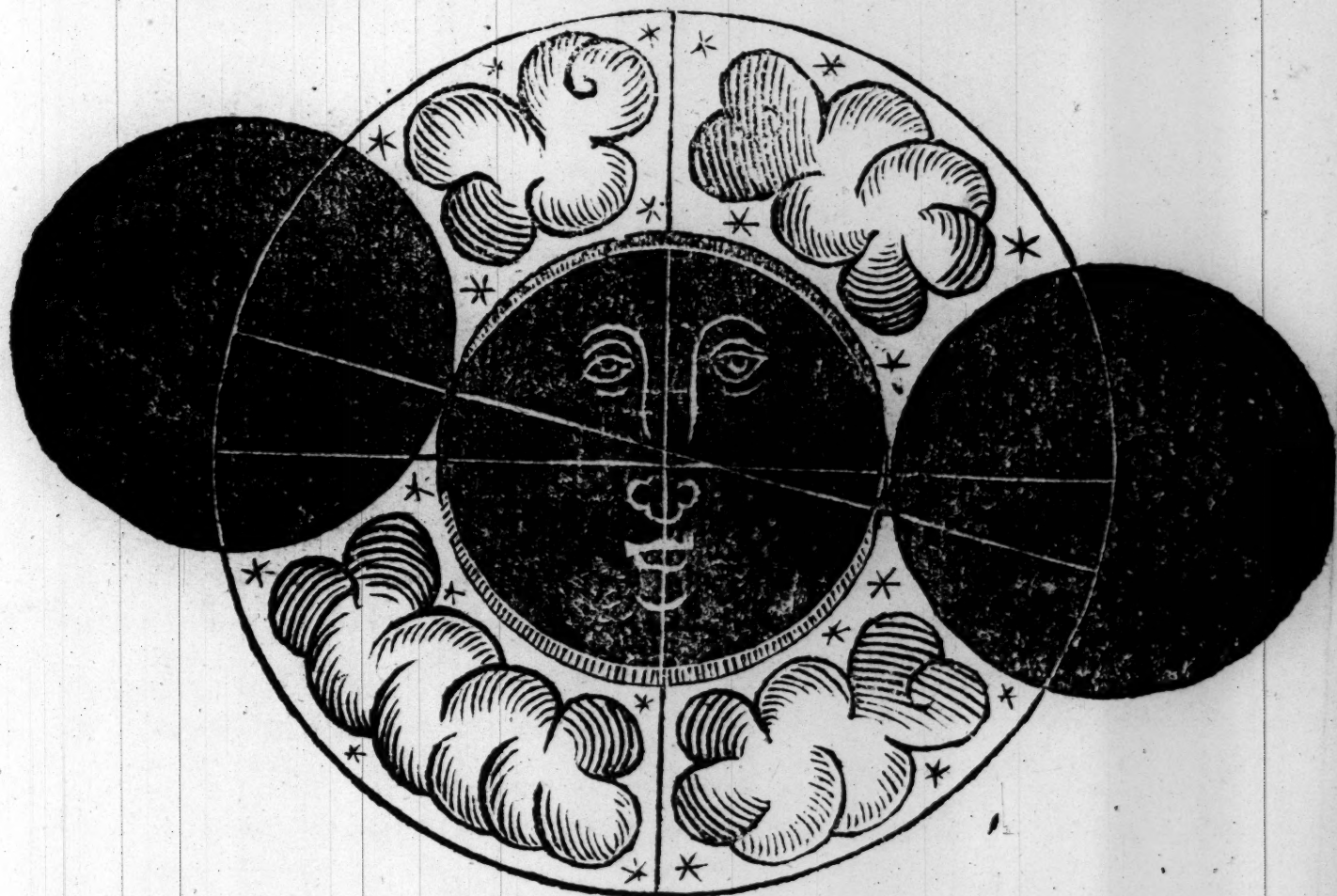
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*Catastrophe Magnatum:*  
OR,  
**THE FALL OF MONARCHIE.**  
*A Caveat* TO MAGISTRATES, Deduced from the  
Eclipse of the SUNNE, March 29. 1652.  
With a Probable Conjecture of the Determination of the Effects.

By *Nich: Culpeper* Gent. Stud. in Astrol. and Phys:

D A N. 2. 21, 22.

*He changeth the times and the seasons, he removeth Kings, and setteth up Kings: he giveth wisdom to the wise, and knowledge to them that know understanding: he revealeth the deep and secret things, he knoweth what is in the darknesse, and the light dwelleth with him.*



L O N D O N,  
Printed for T. Vere and Nath: Brooke, in the Old Baily, and at the  
Angel in Cornhil. 1652.





To the right VVorshipfull, Sir *William*  
*Culpeper* Knight and Baronet,  
*Nicholas Culpeper* wisheth Health, Wealth,  
and Peace, in this World, and a  
Crown of Glory in that to come.

Worthy Sir,

**B**Efore I proceed farther, let me crave pardon of your Worship, for these my bold attempts in presuming to Dedicate these my weak Labours to your Worship, to whom distance of place hath now almost made a stranger; but considering that Ingenuity of Spirit that was once in your Father, & flourisheth in you who are the Branch of so Noble a Root, together with the antient Familiarity that was between your Father and mine, imboldned me after I had converted a few idle hours into Study, and having brought forth to birth what then I conceived, I present it at your Worships feet: I hope there is nothing in it unbecoming the name of Culpeper; if there be failings in it they are no more then what we are all subject to. The Ingenuity of your Worship, I know to be such, that you will not onely passe by my boldness in dedicating it to you, for that Objection our Alliance in blood may take off,

*Si genus amborum scindit se sanguine ab uno.*

Besides, as your ingenuity is Operative, which the Bowels of all your poore Neighbours daily blesse God for, which you are commended for, even where you are not known, and is

## Dedicatory.

*is no small joy to mine (your poore Kinsmans) heart, so shall you be eternally rewarded for it another day, blessed is he that remembreth the poor, your Worship knows well enough what follows. I hope your Worship will expect no Flattery in the Epistle, there being none in the booke: if you accept the Book, I shall thinke my selfe happy, and I am confident those of our blood will hardly degenerate; it was a notable expression of Plato, O Knowledge, how would men love thee, if they did but know thee! for as Health is the conservation of the Body, so is knowledge the conservation of the Soul. Though it hath been neer upon fifteen years since I saw your Worship: yet have I often heard of you, both by Master Thomas Culpeper and Master Whitfield, who are both of our kindred, as by many others more, and I heare your vertues increase daily more and more, the Lord encrease them till the time of your change come: and though we live in such an Age which calleth Good Evill, and Evill Good, which takes Vice for Vertue and Vertue for Vice, which think they strike at the Devill and bit God, yet your Worship knows as well as I can tell you, & better too, being no stranger to the writings of Philolophers, what Plato said of Vertue and Vice: quoth he, If Vertue could take a bodily shape, shee would be so beautifull a creature, all men would be in love with her, (of which your Worship is one) also if Vice could take a bodily shape, shee would be such an Ugly beast, all men would hate her: for if Drunkards have so many Apish and beastly postures, what would Drunkenesse it selfe have if it were Visible? and yet that is but an Attribute of Vice neither.*

*I know very well, and my Genius prompts me to it, what an excellent love your Worship beares to Learning, & truly I might make another reason of that for Dedicating these*  
my

## The Epistle

my weak labours to your Worship, as knowing the brightness of your brain will dissipate the clouds of my Ignorance: the truth is, there arose a Question within my selfe whether I should dedicate it to your Worship or not, but that contest held not long, for I doubted not of your favourable acceptance, for I knew well enough what failed on my part in the performance of the worke, or what other imperfections you could find in the booke, should be most Nobly censured, and like your selfe: then presently I proceeded, and stampt your Worships name upon it, that it may be said, in despite of the proudest carper in the world, it is the Godchild of a peerlesse Godfather. Sir, one thing more I must intreat you, for I doubt I have been so bold, your VVorship will thinke I flatter, and that I know your VVorship hates, as well as my selfe; if there happen any thing in the booke, which your VVorship cannot understand, I know you will say as noble-minded Chion did, Let my betters judge of these matters. I must confesse the thing is a worke of worth if well understood, else your VVorship had not had it presented to you, your worship knowes very well, and far better then I can tell you, that knowledge requires the whole circuit of a mans life, even from the terminus à quo to the terminus ad quem; and the longer a man lives the more he may learne. I am briefe, for tis brevity your VVorship delights in, therefore to use many words I account it needlesse: your VVorships friendly acceptance of it shall be such a favour to me as I shall never forget (indeed I have so much the blood of Culpeper in me that I cannot) what such as are altogether unlearned or proudly learned, speak against, I shall take to be a badge of a weake, or stubborn braine, rather than any blemish at all to the worke. I know your worship will judge like your selfe, to whom I make bold to present this as a memoriall of those former favours not unknowne

**Dedicatory.**

*to your worship which passed between your Father and mine; Lastly, before I conclude let me intreat one favour of your worship, if I have mistaken in, or robbed you of any of your titles of honour, I beseech you pardon.*

Your most humble Servant  
and Kinsman,

*Nich: Culpeper.*

From my Study at London.  
Spittle-Fields, next door  
to the Red-Lion.

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# A Discourse of the terrible Eclipse of the Sun, *March 29, 1652.*

## CHAP. I.

### *What an Eclipse is.*



**A**N Eclipse is properly the deficiency of light in a Star, if it be defined in a critical sense: and although any Star upon the Ecliptick may suffer an Eclipse, when they are diametrically opposed to the Sun; and although a part of the body of the Sun may be Eclipsed by *Venus* or *Mercury*, in an inferiour conjunction, when they have no latitude (and for ought I know, it carries signification too, though little heeded) yet if we reason of an Eclipse in a vulgar sense, take the Philosophical description of it thus.

An Eclipse, is the prohibition of the light either of the Sun or Moon from our eye.

And as it is necessary, before we reason of an Eclipse, to tell you what an Eclipse is; so it is as necessary, to tell you what the Luminaries Eclipsed are; and to what intent the eternal, and only wise

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God,

God, placed them in the heavens : and that this may be done methodically, I will tell you

1. What the Sun is.

2. What an Eclipse of the Sun is.

3. What the Moon is.

4. What an Eclipse of the Moon is.

First, know this, that the Sun is the light and governor of the world ; a creature which gives life, light, and motion to the creation : by moving about his own body upon his Axis, he moves the whole creation : by him is time limited ; by him the Planets become Oriental, and Occidental : he hides them, and he gives them their lustre : whatsoever in the creation hath motion (and there are but few things without it, if any) they have it all from the Sun : in a word, he is the *primum mobile* of the creation ; it is he that makes the Trees to spring, and the Birds to sing, and brings forth the fruits of the earth in due season ; he quickens and enlivens all things ; and every signe is exalted above its fellows, when he is in it : he adds life, and light, and strength, and heat and vertue, to the earth ; and therefore his Eclipse is the more dismal to it : he is indeed the life of the creation, perhaps *anima mundi* : when the Sun leaves a signe, that signe remaines like a dead body without a spirit and motion ; and other signes avoyd that signe, as a living body avoyds a dead body : it is the Sun that causeth the motions of winde, inundation of water ; the circulation in the creation, is caused by the Sun : it is he that draws the waters out of the sea, and returns them upon the earth, that so it may bring forth fruit in due season, the truth is he is a great and famous Planet, of mighty power, nobility, magnanimity, and command ; and yet not like the Commanders of our times ; for he loves not mony. His corporal Conjunction, infortunates more then the conjunction of any Planet ; but his Trine, and Sextile Aspects, fortunate more then the Trines and Sextiles of any Planet : And if you will know the reason why his Conjunction is so unfortunate, he gives to all the Planets their light and motion ; and when they are with his body, he takes it away againe. Life and death, principalities and powers, vanquishing and victorie, are known by the Sun : *beware his Eclipse upon his exaltation.*

*tation.* As he is in the heavens, so are Magistrates in a Commonwealth: if the one be afflicted, why may not the other? the motion of the Sun is natural; the motion of terrestrial creatures, artificial: when Nature suffers, beware Art. In the body of man, he represents the head, because he is exalted in *Aries*: mock not, if you finde him represent the same in a Nation. All Kings, *quatenus* Kings, are represented by the Sun; do not admire if they be Eclipsed: the truth of it is, he is Lord *Paramount* in the creation; and to prove this, I will send you to school, whither *Job* sent his companions, *Job* 12.7, 8. *Ask now the beasts, and they shall teach thee; and the fowles of the aire; and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare to thee.* To which I might add, *The trees themselves will do it; the birds in the spring declare it to the whole Nation,* (I wish I could call it a Commonwealth.) The mines in the earth, yea the flint-stones, will tell you what the power of the Sun is; and yet he is Eclipsed: we will not deny the influences of the other Planets together with that Sun; for as the stomach first concocts the meat, and sends, or should send, the chyle well concocted to the Liver; and the Liver having concocted it againe, nourisheth the body by the Veines, and every Veine receives a part of the blood from the Liver, according to its own capacity, even so the Sun administers of his own power, to the rest of the Planets, and to the earth it self: every one receives its part according to its capacity: an Apple-tree bears an Apple; a Crab-tree but a Crab, because it is capable of no more: a good Plum-tree bears a Plum; and a Sloe-tree. but a Sloe, because it is capable of no better; *So that the nature of the Sun, operates in all natures, according to their capacitie.* The house of the Sun, is the best and most noble house in all the heavens: his exaltation is the best and most noble exaltation in all the heavens: his triplicity is the best and most regal triplicity in all the heavens. As a wise Ruler should be in the midst of the Commonwealth, so hath the eternal and only wise God placed the Sun in the midst of the creation, and all the rest of the Planets, like Serving-men, attend him. He hath made *Saturne* his counsellor, by whose sober advice the

violent motions of the other Planets are retarded. He hath made *Jupiter* his Judge, by whose equal temperature, honesty, and serenity, things should be ordered, I cannot say they are; yet I am of *Julius Cæsars* opinion.

*Tarpeio, quondam, consedit culmine, cornix,  
Est bene, non potuit dicere, dixit, erit.*

On the Tarpeian Steeples top, the Crow  
Cry'd out, All is not well; but 'twill, I trow.  
And so hope I.

He hath made *Mars* his Commander; he is the Generall of his Army, and he retaines that office in this Eclipse; and I have some hopes he will use it well. *Venus* buyes and sels his commodities; and that is her office in the habitable world. *Mercury* is his Accomptant, and takes notice what is done, and tels him of it once in two months. The Moon is his Ambassador, and tels fraile flesh what he intends to do, and when he will do it: Oh that they would be so wise to hear her!

And having now told you what the office was, which the great First-being of all things placed the Sun in the firmament for,

*(Sensibus hac imis, res non est parva repone.*

*Afford these lines a place amidst your senses,  
And be not gull'd by flattering pretences.)*

I come now to shew you, what an Eclipse of the Sun is: but before we come to that, take an Aphorisme or two.

1. An Eclipse is either total, or partial.
2. A totall Eclipse is, when the whole Star is darkened; a partial Eclipse is, when but part of the Star is darkened.
3. No Eclipse can happen but at or neer one of the Nodes, the Head or taile of the Dragon: if I had been minded to have frighted the multitude with uncouth words, I would have said, Anabibazon, and Catabibazon.

4. The

4. The Sun, seeing he is the Author of light, and all the light of the world proceeds from him, it is impossible he should be darkened really; but only his beams are hindered by the body of the Moon, from some particular place of the earth: nay, it is impossible the Sun should be darkened every where in the same Hemisphere: it is not *universaliter*, but *secundum quid*: for the Moon being made of the same metal the earth is (namely, a lump of dirt rolled up together, and by an All-powerful God hung in the Aire, the foundations of it fixed upon nothing) the opacous body of the Moon, takes away the light of the Sun from some particular people; whereas, by reason of the different Paralax of the Moon, other Nations in the same Hemisphere can behold the body of the Sun, not in the least darkned. From these things thus joyned together, take this definition of an Eclipse of the Sun.

An Eclipse of the Sun, is a taking away both light and vertue of the Sun from a particular people, by the interposition of the body of the Moon.

And if so, who, but Doctor SELF, and Doctor CONCEIT knowing, as I told you before, wherefore God Created the Sun, can deny but that dismal effects must follow the interposition between a Nation and such a real, such an all-friend. A word is enough to a wise man.

In the third place, I come to tell you wherefore the Moon was created; and though she be but a lump of dirt, she was not created for nothing; had she been so, man had been created for less. She is called in the Scripture, a great light, who, as *Jehovah Elohim* saith, was made to RULE, as well the Sun: and because she was to rule the night, she cannot be Eclipsed but in the night.

I wonder in my heart, what the Priests would say, if a man should ask them the question, What rule the Moon hath in the night? Or whether a prohibition of light, be not a prohibition of rule? Or whether a prohibition of rule bring not confusion? Or whether the corruption of one thing, be not the generation of another? Haply my argument may appear to be truth ere long. and they may feel it to their cost: when God sets them to rule, and they deprive one another of their power, *caveant mortales*.

Well,

Well, but what effects was the Moon created for? that is the question, and to that now turn I. She is the lesser Luminary; she is the Governess of the world: she changes all bodies, and causeth vicissitude of times: pray God the effects of this Eclipse turn them to the best.

Yet this I will say by the rules of natural Philosophy, All things between the *terminus a quo*, and the *terminus ad quem*, require order and good method; and according as the method is in the *medium*, so shall the end prove.

If the new River-water had been brought from *Ware* to *London* in lead, it had come clear; but being brought in earth, it is muddy. I will leave this Nation to pick English out of it.

The Moon, about which our discourse is, is most appropriated to man; and not only to man, but also to beasts, and birds, and fishes: she carries the vertue of the Sun to the creation, and causes man to change from childe-hood to youth; from youth, to Man-hood, from Man-hood, to Age; from Age, to decrepitness: she helps man to live, she helps man to dye: her one light (if you note it) doth the like. A body may gather the whole world is maintained by light: and as various as the light of the Moon is, so various is the life of man. She receives her light from the Sun: she increaseth, she comes to the full, she wanes, and at last returns to the place from whence she came; and so must man.

The Eclipse of the Moon is no way to be despised, neither is the Eclipse of the Sun by the Moon: for this one judgement I will give you now (although it be out of course) when the Moon is Lady of the Ascendant, and Eclipse the Sun in the Tenth; Such, as the *Magnates* for want of better breeding, or more knowledge of God, or humble-wort growing in their gardens) call vile, Plebeian, and evil men; such as they could crush to peices (if they knew but how) will rise up, both against Magistrates, and against their Rulers, and handle them without Mittens, as they have handled them before; Kingdomes will be changed, and Beggars will get on horse-back; let them have a care how they ride. I hope I have not transgressed.

The

The Moon is to the Sun, as an Ambassador is to a Prince: the Sun gives her power and governs her, and supplies her both with light and strength, from the time of the Conjunction to the Opposition: in her Opposition, she is so proud, she thwarts him; then he diminisheth her light, and takes away from her, what she borrowed of him before; just as when a King sends out an Ambassador to some people or Nation, the Ambassador grows proud, and looks upon himself as an absolute King; The King quickly knows how to make him know himself: even so the Sun withdraws his light againe, brings her to nothing at all, and bids her look to the rock from whence she was hewen.

But I pray you now, when the Moon is in her full power, and then Eclipsed, must this Eclipse signifie nothing? We will take her signification to be a Queen, the governess of the night, and a governess both over sea and land.

There remains but one thing more, which is, to shew you what what an Eclipse of the Moon is; for which, take this definition.

An Eclipse of the Moon, is a diametrical interposition of the body of the earth, between the Sun and Moon, whereby the light of the Sun, is hindered from the body of the Moon.

I have done with this Chapter, if you will be pleased but to take notice, that the Moon may be totally obscured in the same Hemisphear, because the magnitude of the body of the earth, is greater then the magnitude of the Moon; only take notice, that the farther Eastward people in the same Hemisphear live, the sooner to them will the Eclipse appear.



## CHAP. II.

*Of the Attendants of the Eclipse.*

**A**S great men have many and great attendants, so hath this great Eclipse of the Sun: And as some of the attendants of great men run before them, others follow after; so do the attendants also of this Eclipse: and all must be heeded, in this our present Judgement.

Before this Eclipse, was the Conjunction of *Saturn* and *Jupiter*, in *Pisces*, *Feb.* 15. 1643. which Master *Lilly* so learnedly treated of, in his *Prophetical Merlin*: and to see how the circumferential lines of Gods providence fix all in the same centre: *Saturn* and *Jupiter* make three Oppositions, within the time of the operation of this present Eclipse: a most strange thing, and not to be contemned. Besides, there is an Eclipse of the Moon *March* 14. 1651. together with the position of the heavens at the Suns ingress into *Aries*. The Conjunction of *Jupiter* and *Mars* in *September*, 1651. is not to be despised; nor yet the Square of *Jupiter* and *Mars* in *February*, 1651.

As followers of this Eclipse, we have another Eclipse of the Moon in *September*, 1652. a Conjunction of the Sun and *Mars* in *May*, 1652. of the Sun and *Saturn* in *July*, 1652. of *Saturn* and *Mars* in *August*, 1652. an Eclipse of the Moon in *March*, 1653. a Conjunction of *Saturn* and *Mars*, 1654. And the real truth is, all the Planets by all aspects, conduce together to further the operation of this Eclipse: therefore the Eclipse must needs be great, not onely because so great a part of the Sun is darkened, and that upon the very degree of his exaltation; but also, because of the multitude and formidableness of its attendants; which having now shewed you what they are, I shall proceed to shew you what they signifie, in this Chapter in the general, and afterwards in particular.

In

In the general, consider, that *Saturn* is an old worn-out Planet, weary, and of little estimation in this world: he causeth long and tedious sicknesses, abundance of sadness, and a Cart-load of doubts and fears: his nature is cold, and dry, and melancholy. And take special notice of this, that when *Saturn* is Lord of an Eclipse (as he is one of the Lords of this) he governs all the rest of the Planets, but none can govern him: *Melancholy is made of all the humors in the body of man, but no humour of melancholy.* He is envious, and keeps his anger long, and speaks but few words; but when he speaks, he speaks to purpose. A man of deep cogitations; he will plot mischief when men are asleep: he hath an admirable memory, and remembers to this day how *William* the Bastard abused him: he cannot endure to be a Slave: he is poor with the poor, fearful with the fearful: he plots mischief against the Superiours, with them that plot mischief against them: have a care of him, *KINGS* and *MAGISTRATES* of *Europe*; he will shew you what he can do, in the effects of this Eclipse: he is old, and therefore hath large experience, and will give perilous counsel: he moves but slowly, and therefore he doth the more mischief: all the Planets contribute their natures and strength to him; and when he sets on doing mischief, he will do it to purpose: he doth not regard the company of the rest of the Planets, neither do any of the rest of the Planets regard his: he is a barren Planet, and therefore delights not in women: he brings the Pestilence: he is destructive to the fruits of the earth: he receives his light from the Sun, and yet he hates the Sun that gives it him: he partakes with *Mercury* to do mischief but nothing else: he will be obedient to no Planet; neither will he be servant to any: once more, *Look to it Magistrates*: he abhors *Jupiter*, by reason of his benevolence. And pray take notice then, *Saturn* being Lord of the Eclipse, what the effects of the three Oppositions of *Saturn* and *Jupiter* may produce.

*Post nubula Soles.* Having considered the nature of *Saturn*, let us a little consider the nature of *Jupiter*, that so we may make a firm foundation, to build our following Discourse upon. *Oh that men would be so wise as to consider! that they would*  
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but

*but in this their day, consider the things that belong to their peace, before it be hid from their eyes.*

The effects of this Eclipse will spare none it lights upon, neither will it play or dally with them, but, Torrent-like, sweep them away with a mighty ruine. I hope those that *preach so fiercely against Astrologie*, when they feel the effects of this Eclipse, will probably *learn wit*, when they are *beaten* to it. And though I quote here the good nature of *Jupiter*, I do not think the effects of the Eclipse will be good, as the nature of *Jupiter* shews, because *Jupiter* hath little or no signification in the Eclipse: but I hope such times may come after, and so people may live in hopes of what benefit they or their children may live to enjoy. I have a reason for this my hope too: for, to believe a thing without a reason, is (in my opinion) foolery, and not faith.

It was the opinion of M. Lilly, in that MASTER-PIECE of his, his PROPHETICAL MERLIN, that in the late Conjunction of *Saturn* and *Jupiter*, *Saturn* was the strongest Planet: I can scarce believe it; neither was it ever my fancie to prefer accidental dignities, before essential. But I shall talk more of this hereafter: onely thus much of the Conjunction, which, according to the vulgar course of providence, should have happened in a Kingly Signe; by the Almighty providence of God at this time, and but at this time, since the Creation of the world, happened in a Plebeian Signe, nay in the weakest Signe of the Zodiac: but the Scripture must be verified; *the Lord will pull down the mighty, and exalt the humble and meek*. Enough of this: I come now to the nature of *Jupiter*.

*Jupiter* delights in equality, and *so do I*: he delights in community and goodness: and the reason why he doth so, is, because he is a Planet temperate, in respect of heat, driness, coldness, and moisture. He is a just, upright-dealing creature: he will not give *All* to some, and *None* at all to the rest. He signifies much good to the people, correction of Laws, single-heartedness, chastity. He will correct men, but he will not undo them, neither destroy them. He abhors the nature of *Saturn*, and keeps him from doing that mischief which the poor old soul would willingly do. He is very  
milde,

milde, and shews goodness in his forehead, and not covetousness: if he had a thousand a yeer, he would bestow it all upon the poor: he alwayes speaks truth in his words, and carries himself truly in his actions; and then to be sure he is neither Priest nor Lawyer: you will be confident of it as well as I, if you do but consider he hates covetousness: the truth is, he mindes publique, and not private good: he is fortunate in all his deeds, by the equality of his temper: the heat of the Summer, and cold of Winter, is tempered by him: the truth of it is, by the salubrious beams of *Jupiter*, an equality is made in the creation. And now there comes in my head an odd passage of Doctor *Gell*, in his last Sermon preached before the learned Society of Astrologers; *God* (said he) *set the bounds of the people according to the number of the Angels of God: therefore there ought to be no community.* But, by Doctor *Gell's* leave, who desires a Community? we desire but our own birth-rights, and the heavy yoke *William* the Bastard laid upon us, taken off; and should be glad if we could obtain that: only this I desire of Doctor *Gell* (whom I honor both for his learning and piety) when *God* did divide Nations according to the number of the Angels, whether he gave All to some, and None at all to the rest? whether he left any poor in the land unprovided for? whether he made them not All Free-holders? and leave him to be answered by his own conscience.

Thus much for *Jupiter*: I come now to *Mars*, and I shall be the more large in him, because he is the chief signifieator of the effects of this Eclipse.

This world, as it stands *in statu quo*, makes a difference between rich and poor men; and when a man hath pickt up a great deal of well-concocted earth, I am a better man then thou, quoth he; though perhaps the birth and breeding of the other, be ten times better then this: but as the Grave equals all men, so do Celestial influences: nay I will tell you more then this, Magistrates are grown to such a terrible hight of Pride, that this Eclipse will teach them, that the Lord knows the proud afar off. Miserable and sad are the effects of the Eclipse like to be, when the two infortunes are Lords of it; and so they are in this: but what their operation will be, I am now to speak of only in the general; and

I will prefix this Scripture in the front of it, *Psal. 28. 5.* *If they regard not the works of the Lord, nor the operations of his hand, he will pull them down, and not build them up.* Mars is the chief Lord of the Eclipse; and you shall see what a kinde of creature he is: he is a hot and dry, fire-burning Planet; an angry conquering creature, destructive to nature: he is so angry, that he will hear no reason: the Priest with his Rhetorick in the Pulpit, cannot move him; neither doth he regard the Lawyer that pleads at the bar: all the Sophistry in *Oxford* and *Cambridge* will not be able to qualifie his anger in the effects of this Eclipse, but are all like to feel his fury: he layes out all his strength in what he doth, or in what he delighteth to do: his natural disposition is to set people together by the ears: I may say of him, as *Virgil* said of *Alecto*,

*Tu potes unanimes armare in praelia fratres,  
Atque odiis versare domos: tu verberat et is,  
Funerea sive inferre faces, tibi nomina mille,  
Mille nocendi artes, facundum concute pectus  
Disjice compositam pacem: sere crimina belli:  
Arma velit, poscatque simul, rapiatque juvenis.*

*The dearest knots of friendship he unties,  
And utterly subverts whole families  
With dismal funerals, and bitter wrath:  
A thousand names, a thousand arts he hath  
To break sweet peace: by his impetuous charms,  
The Youth desire, and crave, and handle armes.*

Look you here now, what a master the eternal God of heaven and earth hath appointed you over this Eclipse; one that delights in nothing in the world but killing and murdering, setting people together by the ears, quarrelling, folly, and impatience, vehement anger: one that neither fear nor entreaty is able to hold or retard from sowing the seed of sedition and war, when he sets upon it.

*Saturne*, I told you before, was another Lord of the Eclipse; and  
Mars

*Mars* is exalted in the house of *Saturne*, as though both the malevolents were conjoyned to execute the will of God in the destroying effects of this Eclipse. *Mars* is of that nature, that he will run on, right or wrong, and never regard what the end will be. He causes infirmities and sicknesses, diminution of substance, madness, and revenge, thunder and lightening; and what else can terrifie the mindes of the giddy-headed multitude.

But in this Eclipse, because *Venus* is neer him, she will somewhat qualifie his malice: I shall shew you hereafter how and in what manner; onely in this place, what the general disposition of *Venus* is, that so I may hold to what I promised, onely generals.

*Venus* is a Planet cold and moist, fortunate, merry, and jocund: I would we of the Commonalty of *England* had cause so to be: we shall have, we must have; they had as good let us have it at first as at last; the heavens promise it us, and it is in vaine for man to domineer.

*Hec, nihil invito fas quemquam credere divi.*

*Th' effects of this Eclipse shall clearly prove  
'Tis vaine to strive against the powers above.*

Besides this, by her coldness and moisture, she somewhat tempers the hot and dry disposition of *Mars*: and if we bring it home to this Eclipse, she orders him, having gotten him in her house: she loves singing, and banquetting, and drinking, and venereal vices, diseases that come therefrom; and therefore in this Eclipse, she hath got a fit companion in her house, cut out for the purpose. *Mars* and she usually cause whoredom, and sometimes a knock with a French colt-staffe: she gives very good words, and is very meek of nature: she will give good words to the poor, because they are cheap, and cost nothing: she is an enemy to *Saturne*, though she give him an exaltation in her house. I will leave *Venus*, and come to *Mercury*.

*Mercury* loves all Arts, and hath gotten a special command over all Clerks & Accomptants: and he is of a convertible nature,  
just

just like a Priest, I should have said a Weather-cock : he is masculine with the masculine, and feminine with the feminine : he is a fortune with the fortunes ; an infortune with the infortunes : he is a bold spoken fellow, full of tongue ; his father was either a Priest or a Lawyer, I know not which : he is a chearful creature, quick in his actions : he is a divellish lyar, a betrayer ; as full of deceit as an egg is full of meat : he will promise more by a farthing candle, then he will perform in seven yeers : he signifies windes ; and in this Eclipse, *such windes* as will rend the *stourest Rocks in Europe* in peices.

These be the Planets, which (as I shall tell you hereafter) have one way or another signification in this Eclipse ; and there can be no more, nor more variety of these significations which I have here delivered.

I have shewed you here their natures in general ; I come now to shew you their natures in particular : only before this, let me premise this one thing, the Moon hath a very great signification in the effects of this Eclipse ; the general signification of which, I gave you in the first Chapter, the particular signification, both of her, and other Planets, you shall have hereafter, when I come to the particular dimension of time, in which the effects of this Eclipse are to Operate.



## CHAP. III.

*Of the Prodromi, or forerunners of the Eclipse.*

**T**HE *Prodromi* or Forerunners of this Eclipse, because they are very many, and something contrary the one to the other, I will not put them together, for fear they should fall out; but speak of each of them in a part by it self.

---

*Of the Conjunction of Saturne and Jupiter.*

## PART I.

Had it not been unavoidable to my present discourse, I would not so much as have mentioned this great and rare Conjunction: rare, because the world never saw the like; great, because rare: and the reason why I would not have mentioned it, is, because Master *Lilly* hath so learnedly Treated of it in his *Prophetical Merlin*, in which you shall finde this speech, not to be despised.

*The first restitution of the Firey Trigon in the Conjunction of Saturne and Jupiter, happened in Enochs time. The second, at the universal Deluge. The third, in the delivery from the Egyptian Bondage. The fourth, in the Persian Monarchy. The fifth, in the time of Christ, and the Roman Empire. The sixth, in Charles the great. And now the seventh hath a secret mystery of Sabbatisme in it, and promiseth some thing of more singular moment to the world then the other. Thus Master Lilly very learnedly, and as truly wrote.*

To this give me leave to add one speech of the Jewish Rabbies, That as God made the world in six dayes, and rested the seventh,

so

so the world should enjoy six thousand yeers of trouble, and one thousand or Sabbaticall time of rest; as God rested the seventh day, so shall the world have a thousand yeers of rest, after six thousand of trouble; in which time the kingdoms of the world should become the Kingdoms of our God and of his Christ.

Neither is this much disconsonant from that of the Apostle, *R. m. 8. 19, 21, &c.* *For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Because the creature it self also shall be delivered from bondage of corruption, into the glorious liberty of the children of God, &c.* I do not desire to be accounted a Prophet, nor do I plead revelations for what I write; yet a little time may prove me to be no lyar.

I shall onely quote you what a few Authors say of this Conjunction. *Campanella* saith, *That the Conjunction of Saturne and Jupiter, under the fourth triplicity, which is inimicall to the first triplicity, the prerogative of Monarchy will be so shaken, that it will never be able to stand upright more (nor perhaps ever did in conditions) dreadful heresies (anglicc excellent truths) will begin to appear and be protected by force of armes: faith is enlarged more by the sword then by miracles: new Religions arise, and set a period to the austerity of the former (as much as if he had said, Knowledge begins to break through the clouds of ignorance) yet will all this be to a good intent, because the Stars only incline, but it is in the use of mans liberty, to use this inclination either to good or bad.* Blame me not for being a little copious upon this Conjunction: for without the due consideration of this, it is impossible I should judge rightly of the Eclipse of the Sun: and I must be a little critical against all Authors; I hope *Master Lilly* will pardon, me if I dissent a little from him: if he may freely write his own judgement, why may not I by the same rule? The Conjunction of *Saturne* and *Jupiter* (calculated by the *Rudolphine Tables*) it seems happened in the second house; I shall not be very critical against either the truth of the *Rudolphine Tables*, nor yet at the ability of *Master Matthew Fisk* that calculated them; the

whose noble Spirit is returned to God that gave it; neither will I exclaime upon other Authors, as *Noel Durret*, *Argol*, and others, all which differ in time (yet not so much in that, as Master *Fiske* and Sir *Christopher Heydon* differed in the calculation of that in 1603.) By *Argols* computation, it should be in the ninth house: *Argol* might be a little mistaken; and the effects shall prove, before they are half over, that it happened in the tenth, and the figure not much different from that of this Eclipse: I cannot at this time stand to give you my reasons, let experience be judge, *Time will tell truth, when I may not.* Besides, since the time of this Conjunction, never more never greater *Phenomēna's* have been seen in the aire: never more *Parēlii* or mock-Suns, or *Paraselenes*, or mock-Moons, have been seen in *England*, since *John of Gaunt*, or *William* the bastard, then have been seen in one yeer: not a yeer hath past our heads, but more then one of them hath appeared; besides other supernatural sights; and rest confident, more yet to come: and if ever God shewed any thing in vaine, this is the first time that ever he did it.

To proceed, when the two superiors returned to the watry triplicity, dreadful Wars are stirred up for Religion, or by the Clergy; as many Religions appear in a Nation, as there are haire upon a mans head; strange Engines are invented for war: the sword, famine, and pestilence afflict the earth.

If the Conjunction happen in *Pisces*, as this last did, and not far distant from *Aries* neither, the Clergy are reformed (pray God they do not reform them all away) new opinions vex the Church, Heresies arise (as the Ranters did now.) The Signe is double bodied, and people do all with a double heart; or, as the Hebrew hath it, with a heart and a heart: so that we may truly say by the effects of this Conjunction, as *David*, *Psal. 12. 1.* *Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men: they speak vanity every one with his neighbour, with flattering lips, and with a heart and a heart. But the Lord will cut off all flattering lips, and the tongue that speaks proud things.* The first we know to be true, the second I expect. However, this is certain; *Pisces* being the house of a superior Planet, and neer at hand to *Aries*, common people will carry themselves in more  
D then

then an ordinary Majestical way. If their *Taskmasters* set them to make brick, and give them no straw, they will rebel: And just in the nick of time when they are in such a humor, cometh this Eclipse of the Sun; which, what it will produce, more anon: as also, three Oppositions of *Saturn* and *Jupiter*, which will kindle such a fire in *Europe*, between the *Magistrates*, *Ministers*, and *common People*, which all the water in the Sea is not able to quench. Besides, *Albumazar* saith, that if the *Conjunction* of *Saturn* and *Jupiter* happen in *Scorpio* or *Pisces*, the effects thereof will work but slowly. And that haply may be the reason the effects of this Eclipse appeared in their colours no sooner. But if all the powers of heaven can blowe the coals to make them burn, this Eclipse of the Sun will do it: and the bellows will blowe the better, because *Mars* in this *Conjunction* of *Saturn* and *Jupiter*, was in *Quartile* to the Sun, and now Lord of this Eclipse.

From these Principles thus considered, let us build a little rational Judgement upon this *Conjunction*, that so we may have a sure foundation to erect our Judgement of this Eclipse upon. Men are undone, by rapine and violence of souldiers. The whole Nation of *Europe* is in a mutiny; and they have as much patience as a nest of Wasps. Thieving, rapine, and injustice, are Lords Paramounts of Seas and Land. The Merchants trading is bad; he scarce knows into what Country to trade; and when he doth, he loseth his ships by Sea. The world is mad, and servants turn masters: and what will the end be?

Kings and great men are undone: the Priest and Lawyer leaveth prating, and fall to fretting. It is the opinion of *Guido Bonatus*, upon a *Conjunction* of *Saturn* and *Jupiter* in *Pisces*, that all the evil that is done (and that is not a little) will be done under pretence of Religion: which how true it hath proved already in *England*, every one that hath but wit enough to eat an egge, knoweth. Besides, *Leoviti* quotes a great *Conjunction* of *Saturn* and *Jupiter* to have happened in *Pisces*, 1524. In the first yeer of the effects of it, happened great inundations of water; *France* was absolutely over-run: let them beware now; it's as likely to fall to their share now, as a Pomewater is like an apple.

apple. Next year after, the *Emperour* and the *French* fall together by the ears; in which unfortunate Battel, the poor *French King* was taken: it was well he scaped so too. The Duke of *Saxony* payeth his debts to Nature, and sleepeth both day and night to the Resurrection. The *Boors* in *Germany* are up in arms; and such a mortal fury possesseth their brains, that within four months space above an hundred thousand men were slain, and the matter examined after, whether guilty or not guilty. The King of *Hungary* goeth to war with the *Turk*; but he never returned home alive to tell how he sped. *France, England, Venice*, and almost all *Europe*, was together by the ears. *Rome* was surprised, sacked, and pillaged, by the Duke of *Bourbon*; and the Duke himself was slain in the assault. His Holiness *Pope Clement the seventh* of that name, when neither wit nor holiness would serve his turn, yeelds himself a prisoner. *Holland* was quite routed and depopulated: a fair warning to make them a little quieter now; and they would take warning, if God had not an intent to scourge them. A huge *Comet*, with a terrible tail appeared, such a one as operated in the effects of this great Conjunction.

Certainly these providential ways of God were made for Priests to learn by, and not to rail at. The Pestilence and the Famine wandered all over *Europe*. The Bishops of *Germany* were all together by the ears with the Duke of *Saxony*. The *Helvetians* were at Civil war; and what was it about, think you? truly, about that MONSTER called *RELIGION*. The *Turk* falleth into *Austria*, and besieged *Vienna*, but did not take it. The Sea devoureth a great part of *Holland, Zealand, and Flanders*.

A body would think here were enough to bid the Nations of *Europe* beware the effects of this Conjunction: and they would do it, did not God hide wisdom from their eyes, that so he may destroy them.

I shall onely quote one Aphorism of *Rigel*, concerning this Conjunction of *Saturn* and *Iupiter*, yet in force, but not in his height, till this present Eclipse: and with it I will conclude this first Part.

*Dreadful streamings are seen in the air ; whether in the forms of Comets, or other forms, it matters not. And I pray (to leave my Author a little) when have there been more seen them since the time of this Conjunction? When more Mock-Suns, and more Mock-Moons? Not a yeer hath past without divers of them, as I told you before; and had not mentioned them twice, had the significations not been prevalent. And if you have not enough, you shall have enough, before this yeer of 1652 pass over your heads, even such that shall make your hearts ake for fear. And truly, whatever you think, I am of opinion, God shews nothing in vain.*

*To proceed : Hot infirmities, acute diseases, wars and dissentions between Kings and their people, and between one King and another. And when Kings are together by the ears with one another, let them remember what *Aesop* said of the Mousse and the Frog; who whilst they were busie in fight, came a Kyte and carried them both away. Look to it, Princes of Europe: there will appear upon the wing, within these four yeers, a Kyte that will serve you in the same sauce.*

*To proceed : An universal evil will over-spread Europe, though probably it may be greater in one part then in another. Many signes will be seen in the heavens, beyond the course of nature, either round, or like crosses or pillars; whose effects you may know, if you consider the hour they appear in.*

*And thus much for the first Part of this Chapter, namely, the Conjunction of Saturn and Iupiter.*

## PART II.

*Considering the Conjunction of Mars and Venus lately past, and that Mars is not onely Lord, but also chief disposer of the Eclipse, neither are the effects of that Conjunction over-passed; we shall therefore, in all reason, speak a word or two of that Conjunction.*

*In the first place, it signifies hot, dry, and blasting winds, destructive both to corn and fruit-trees: the air is terrible, by reason*

reason of thunder and lightening : pains of the eyes : the eastern nations are together by the ears ; 'tis past my wit to part them. Many infirmities will men be incident to : some women play the whores, others die. And if you consider him as he is in this Eclipse, in the eleventh House, Kings and their subjects cannot agree : the subjects have got a sword by the hilt, and care not a halfpeny for a Proclamation. 'Tis not words, but swords, that must end the difference. Friends fall out ; and that is an ill time. Many fornications are threatened ; luxurious living, Sodomy, and all the loose Venereal abuses that can be ; and are as frequent as atomes in the sun.

### PART III.

The Eclipse of the Moon comes next in course to be handled, *March 14. 165 $\frac{1}{2}$* . it happens in the first Face of *Libra* : according to the opinion of *Proclus*, it causeth hail, and terrible tempest, many hot windes, and those venomous and pestilential that shall happen in the summer.

Secondly, consider the Luminary eclipsed is in the eighth House, which, considering it as in an airy Signe, threatens many infirmities, and death ; wars, and rumors of wars ; diseases, and heat of blood ; a terrible change both in Religion and Law ; death of ancient people. The Signe being humane, the effects of it fall most heavily upon men.

Thirdly, *Ptolomy* saith, that an Eclipse happening in Equinoctial Signes, their accidents happen upon such men as profess holiness, though they have little or none in them : upon such as pervert the Law, and set Injustice in the place of Justice ; and know not equity from bribery. Also he saith, that if it happen in the eighth House, it signifies a change of the Law ; men will be deceived of their Legacies, and the seeds of the earth will be destroyed. Also, if *Jupiter* be Lord of the Eclipse, and in *Capricorn*, *Guiffus* saith the effects thereof will work most potently in winter. I suppose his meaning is, When the Sun comes to the place where *Jupiter* was, (and it is a good reason) they will

will appear in Sea-fishes, and Ships at sea, and Birds which live at sea: *the Laws of Cities will be changed, and so they will in Nations*; I hope, for the best.

Fourthly, *Albunazar* saith, it causeth the death of Noblemen.

Fifthly, *Guiffus* saith, that if the Eclipse of the Moon be in *Libra*, it threatens death to mortals, putrefaction to herbs and seeds; famine, pestilence, and other sharp sicknesses, proceeding of winds, and heat of blood: schisms amongst the Ecclesiastical persons; terrible tearing winds, destructive to mankind.

Sixthly, the Cities and Nations subject to the effects of this Eclipse, are such as we shall note you hereafter in the Eclipse of the Sun.

#### PART IV.

As concerning its congruity with the Vernal Ingress of *Sol* into *Aries*, or (which is more proper) the Earth into *Libra*, let this suffice briefly, that it happens in the twelfth House of that Figure, and upon the very Cusp; shewing a yeer full of injuries and straights: servants will slip their necks out of the collar, and turn masters: subjects will rebel; and Kings are in a miserable case, and yet will they be as tyrannical as ever: subjects rise in arms against their Kings: fearful wars, terrible seditions, and dangerous mutinies, appear in the world. Let such as are wise, look to themselves: for 'tis no question but the *fools will run on, although they be punished*.

PART

## P A R T. V.

The Conjunction of *Jupiter* and *Mars* in *Sagittarius* comes next to be considered; touching which, I would have written more, had not the press staid for me: the truth of it is, the position is but wretched; it happened *Sept. 13. 1651.* they may set the position that have less to do then I: the first degree of *Virgo* ascends; the time is 15 ho. 8 min. *p.m.* what they do in the Conjunction, they must do alone, for there is not one Planet strong enough to lend the least assistance. *Saturn* and *Luna* are in their detriments, and in Opposition too, and that is worse, and fills the heads of the vulgar with madness and sadness: *Venus* and *Sol* are in their falls, and *Mercury* is with the Dragons Taile, a most pitiful position as ever your eyes saw; nay there is another thing in the wind, one or two; the Sun is neer the place where the Moon is eclipsed in *March*: but that which shall bear the bell away is, the Eclipse of the Sun happens upon the very cuspe of the ninth house of the Conjunction, and the Conjunction with a hot violent furious malevolent and martial fixed Star, *cor Scorpæ*.

This premised, we come a little to judgement. The Conjunction of *Jupiter* and *Mars*, sets the sword-men and gown-men together by the ears: this I am confident is so rational, that none but a *Clergie man*, will have the face to deny it. I forbear my judgement here, which shall get the better of it; a very little time will manifest which is sharpest, the Priests wit, or the souldiers sword: only take notice, and then I have done, that the Conjunction happening in the fourth house in a fiery signe, and with a fiery fixed Star, not only consumes the fruits of the earth by heat and driness, but also consumes whole Cities and Towns by fire and sword: also this happening in a humane signe, (for the first  $\frac{1}{2}$  of *Sagittarius* is humane)

There will be much effusion of blood amongst men: the Nations subject to *Sagittarius*, are never in their elements, but when they are together by the ears: look to it *Spaine* and *Hungary*, it will touch thee; and let the *Turk* have a care he loose not *Buda* either  
by

by fire or sword, and say I told him of it. I shall conclude this, after I have quoted the judgement of *Haly* upon such a Conjunction. *When Mars is joyned to Jupiter: men are in a quarrelling humor, and altogether about Religion, and when they have snarled a while, then they fight: the sword rageth in the earth, sickness and mortality follows it, so that those which scape the sword, may die by the pestilence: beasts of great valour, and various in colour, will appear in the aire: the beginning of the year will be very fruitful, but heat and driness consume the fruits of the earth, before the harvest.*

The King of the Country subject to the influence of the Conjunction, dies: look to it, *Spain* and *Hungary*; and let the *Bassa* of *Buda* beware of a bow-string, or something else as bad. As for the Quartile of *Jupiter* and *Mars*, which happens in *Febr.* 165 $\frac{1}{2}$ . I shall speak nothing, but only refer you to those most excellent, pithy, and most true verses of *George Wharton* Esquire, upon that month; and they are these:

*Mars laies his knap-sack by, and stoutly draws,  
His trusty bilbow to prescribe us Laws.  
Jove claims his priviledge, and Mars his power;  
Both wrangle hard, and each on other lower,  
At length, Jove yeilds, and Mars assumes the chaire;  
Votes his own person noble, doings faire.*

And thus you see what way is made by other Planets, for the effects of this Eclipse, at what posture the inclinations of the heavens stand; and the disposition of sublunary bodies, is from them like to be found at the time of their operating.



## CHAP. IV.

*A Calculation of the Eclipse of the Sun,*

*March 29. 1652.*

SO various have the opinions of Authors been, about this Eclipse, and such difference in Tables, such halucination in the parallax of the Moon, that it would set a mans braines in such an extasie, that like *Hercules*, it would bring him to *ne plus ultra*. The time of the day is not agreed upon, nor yet what part of the body of the Sun will remaine enlightened, whether the North, or the South part: nay, Authors vary that have calculated by one and the same Hypothesis.

And if others may make bold to please themselves, why may not I have the same liberty? Therefore I got my special and loving friend (whom I esteem an able Artist) M. *Samuel Warre*, to calculate this Eclipse for me, by the Tables of *Bullialdus*; together with the position of the heavens at that time, and the Type of the Eclipsed Luminaries.

## An Epilogism of the Eclipse of the SUN, happening on the 28 of March,

*Anno MDCXPISTOTONIAS, 1652. being  
applied to the Meridian of London;*

Whose	{	Longitude	{ according to	{	ho.	min.
		Latitude			<i>Bullialdus</i> , is,	24.
					51.	32.

Mean Conjunction at *Uraniburg*, the 29.  
Difference of Meridian subtract  
E

ho.	min.	sec.
1.	39.	45
	48.	00
		Rests

Rests time of the mean Conjunction, <i> Lond. 29.</i>	51.25
Interval between the mean and true Conjunct. subtr.	2.52. 9
Rests mean time of the true Conjunct. at <i>London, 28.</i>	21.59.36
	p.m.
Equation of days adde	2. 0
Apparent time of the true Conjunction, 28.	22. 1.36
Equated anomal. of the { Sun, 9	11.51.14
{ Moon, 7	15. 4. 4
The true place of the Luminaries	V 19.14.49
The true motion of the Moons Latitude	o 8.48.29
True Latitude Septentrional A.	45.39
Reduction substract.	2. 7
The Moons place in the Ecliptick	V 19.12.42
Hourly motion of the { Sun	2.27
{ Moon	36.39
The Moon from the Sun	34.12
Time of Reduction adde	3.43
Exact time of the true Conjunct. is, <i>March 28.</i>	22. 5.19
Horizontal Parallax of the { Sun	2. 21
{ Moon	1. 0. 4
The Moon from the Sun	57.43
<hr/>	
To which given time the Suns R. A. is	17.44.50
Distance from M. C. 1 ho. 54 min. 41. sec.	28.45.15
R. A. of M. C.	349. 4.35
Obl. A. of the Ascend.	79. 4.35
In the Ascend.	18.28.8
On the <i>Nonagesime</i>	18.28.8 V
<i>Altitudo Nonagesimi in latitudine Londini</i>	40. 4. 4
Distance of 90 from the Node in <i>consequentia</i>	8. 1.48
Adde Septentrional latitude	41.37
<i>Altitudo Nonagesimi in orbita Luna</i>	40.45.41
Her Horizontal parallax of longitude	37. 7
Distance of the Sun from the 90	46.41
The Moons parallax in longitude	32
<hr/>	
To an hour preceding the Suns R. A.	17.42.33
	Dist.

[27]

Dist. from M. C. 2 ho. 54 min. 41 sec.	ho. min. sec.
R. A. of M. C.	17.42.33
Obl. of the Orient	334. 2.18
There is in the { Ascendant	64. 2.18
{ Nonagesime	6.23.45
Altitude of the 90	6.23.47
Distance from the Node	34.12.53
Meridional latitude subtract	4. 3. 6
Altitude of the 90 in the Moons Orbit	21. 3
Horizontal Parallax longitude	33.51.50
Distance of the Sun from the 90	32.10
Parallax of the longitude	12.49.18
Difference of the Parallaxes found	7.11
Subtract from the hourly motion of the Moon from the Sun, leaves hourly motion seen	6.40
By which dividing the former Parallax, gives the interval between the true and visible Conjunction to be subtracted	27.32
To this interval, the Moons true motion is	1.8
	39
The visible conjunction, <i>March 28</i>	22. 4.11
Place of the Sun	19.14.47
The Moon	19.14. 8
R. A. of the Sun	17.44.47
1 ho. 55 min. 49 sec. distant from M. C.	28.57.15
R. A. of M. C.	348.47.32
Obl. A. Ascend.	78.47.32
On the { Ascendant	18.15.15
{ 90	18.15.17
Altitude 90	39.57.30
Distant 90 from the Node in anteced.	7.48.41
Bor. lat. adde	40.31
Altitude of the 90 in the Moons Orbit	40.38. 1
Horizontal Parallax of longitude	37.35
Distance of the Sun from the 90	59.46
Parallax longitude	39
Therefore the visible conjunction is truly had.	
E 2	Distance







Distance of the 90 from the vertex	50. 2.30
Parallax latitude	44.15
True motion of the Moons latitude	8.47.48
Lar. S. A.	45.35
From which subtract Parallax-latitude	8.47.48
Remts latitude seen S. A.	1. 30

S d. of the Sun	16.22
S d. of the Moon	16.46
Aggregate of their SS dd.	33. 8
Parts deficient	31.38
Digits eclipsed	11.35.48

To an hour preceding the visible conjunction,	
R. A. M. C.	333.45.16
Obl. of the Orient	63.45.16
On the { Ascendent	6. 8.21 <sup>5</sup>
90	6. 8.21 <sup>v</sup>
Altitude of the 90	34. 6.17
Distance from the Node in anteced.	4.17.59
Meridional latitude subtract	32.20
Altitude of the 90 in the Moons Orbit	33.33.57
Horizontal parallax of longitude	31.54
Distance of the Sun from the 90	13. 3.59
Parallax longitude	7.13

The difference of this parallax, and that at the	
visible conjunction, subtracted from the Moons	
hourly motion, leaves hourly motion seen	27.38
Dist. Nonagesimi a vertice	56.26. 3
Parallax-latitude	48. 5.

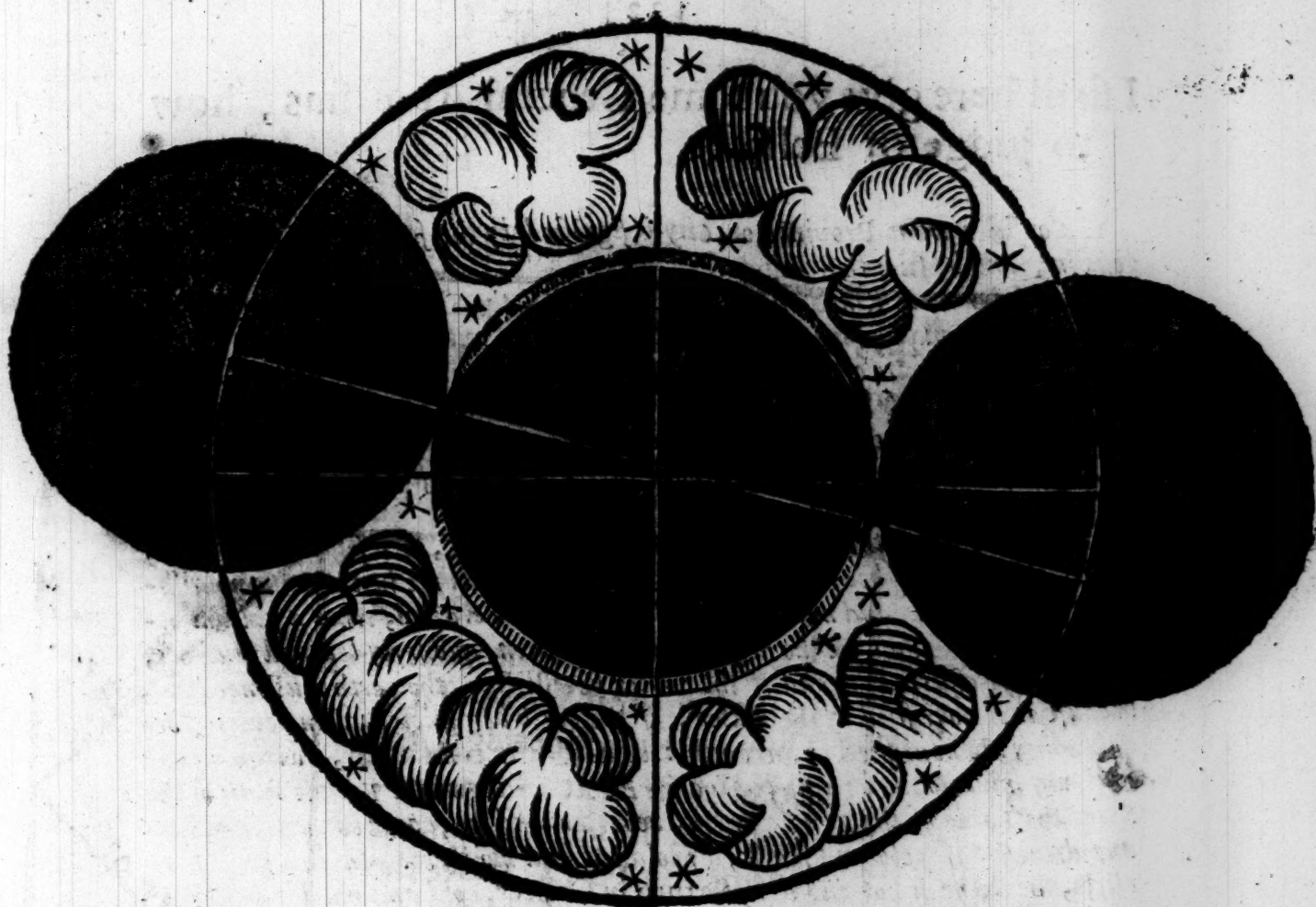
To an hour following visible conjunction	93.49.50
R. A. M. C.	3.49.50
Oblique A. of Ascend.	
On the { Orient	29.26.37 <sup>5</sup>
90	29.26.37 <sup>v</sup>
Alti-	

Altitude of the 90	45.26.24
Distance of the 90 from the Node <i>in conseq.</i>	19.00.17
Lat. Boreal. adde	1.37. 6
<i>Altitudine Nonagesimi in orbita Luna</i>	47. 3.30
Horizontal parallax	42.15
Distance of the Sun from 90	10. 9.23
Parallax-longitude.	7.27
Difference hereof to the Parallax at the visible conjunction, subtract from the Moons hourly motion, leaves her hourly motion seen	27.27
<i>Dist. Nonagesimi a vertice</i>	42.56.30
Parallax-latitude	39.20
<hr/>	
Line of incidence	33. 6
Time of incidence	1.11.52
Time of emerſion	1.12.29
<hr/>	
Total duration	2.24.21
Interval between visible conjunction and greatest obscurity subtracted	15
Latitude of the Moon ſeen, { beginning, <i>M.</i>	6.13
{ end, <i>S.</i>	9.25
The altitude at the beginning, of { 	31.33.31
{ 	31.44.53
Altitude at the middle, of { 	39.54.44
{ 	40.42.49
Altitude at the end, of { 	45. 4.24
{ 	46. 5.12
<hr/>	
Beginning, <i>March 29. a. m.</i>	8.52. 4
Greatest obscuration	10. 3.56
Visible conjunction	10. 4.11
End	11.16.25

A

A copie of the constitution of  
*Urania's* countenance taken,  
to the Ecliptical Synod of the  
Luminaries, happening ( the  
29 of *March*, at 10<sup>h</sup>. 40<sup>m</sup>.  
*a.m.*.) in the year of humane  
redemption, 1652. above the  
Horizon of *London*, the di-  
stance of whose Vertex from  
the Equator, is 51.32.

*☉* 17.22.49  
*☿* 4.50  
*♀* 20.24  
*♂* 27.84.49  
*♂* 19.15.39  
*♂* 16.27.19  
*♂* 1.26  
*♂* 17.40.35  
*♂* 12.4.59.29  
*♂* 7.39.35  
*♂* 16.15.01  
*♂* 22.17  
*♂* 7.39.35  
*♂* 24.19.29  
*♂* 25  
*♂* 17.40.35  
*♂* 10.27  
*♂* 19.15.39  
*♂* 27.34.19  
*♂* 17.22.49  
*♂* 5  
*♂* 10.27  
*♂* 19.15.39  
*♂* 27.34.19  
*♂* 17.22.49  
*♂* 5



*Gentle Reader,*

Please to take notice, that the Cutter (through neglect) hath not placed the centre of the Moon at the beginning on the line of Incidence, as he should have done. Humanity can but erre; therefore, let thy pardon argue the greatness of thy humanity, since the disease is Epidemical.

## I shall here give you some General Aporisms, how to judge of Eclipses.

1. Consider what Province or City is signified by the signe the Eclipse happens in; and be sure that suffers.

2. Consider what Kingdoms or Cities are under the Signe the Lords of the Eclipse are in; and be sure their diet is served them with the same sauce.

3. Note the nature of the Signe the Eclipse happens in: if it be violent, as this is, the effects of the Eclipse will be the like: if it be moveable, they begin betimes: if fixt, they signifie war, and diseases of heat: if fixed, the effects, though they work slowly, yet they work surely: if both fixt and fixed, as that will be 1654. they threaten a Hectick War.

4. Take notice of the nature of the Signe: if humane, men suffer; if bestial, beasts also: and if beasts, then of necessity man, because he takes his nourishment from beasts. And now if I were minded to be critical, what a gallant occasion have I! Suppose the Signe be marry? then, quoth my learned Authors, the water is afflicted: and if the water be afflicted, the earth must needs be, because it is nourished by the water: if the earth be afflicted, then beasts, because they are nourished by the earth: beasts, earth, and water, nourish man; and why must not he be afflicted too? Either the Signe the Eclipse is in, or the Signe the Lords of the Eclipse are in, being hot and dry, cause corruption by heat and driness: if cold and moist, by coldness and moisture. In this present Eclipse, the Signe is hot and dry; Saturn in Cancer, cold and moist: What miracle is it, if it drown a Sea-town, and consume a Land-town by fire?

5. It is probably apparent, that one and the same Eclipse may cause driness in one place, and moistness in another, thunder and lightning in a third, earthquakes in a fourth, barrenness in a fifth, and burnings in a sixth; and as many more as God pleases.

6. Whatsoever evil falls upon Princes and Magistrates, must needs touch the Commonalty.

7. An Eclipse of the Sun falling upon the angle of the Ascendant of any Nativity, kills the native: if it fall within three degrees, it brings such a disease as cannot be claw'd off again with speed; especially if the malevolent beheld the eclipsed Luminary at the Genesis, and more probably, if the eclipsed Luminaries be with the Dragons tail, then if he be with the Dragons head.

8. The Dragons head regards Princes most; the Dragons tail, the Plebeians.

9. If between the time of the Eclipse, and the effects of the Eclipse, a good direction operate in the Nativity of a private person, he need fear no evil, though the Eclipse threaten him never so sore. The curst Cow hath but short horns.

## CHAP. V.

*A general Judgment of the Effects of this Eclipse.*

**A**ND in handling this, I shall give you first the Judgment of Authors upon the Eclipse. Secondly, former examples of Eclipses of like nature. Thirdly, my own judgment upon it.

To the first of these, namely, the judgement of Authors, and in the judgment of Authors we have many things to consider: As first of all the house of Heaven, in which the Eclipse happens, which is the tenth house, the house of Kings, Princes, and other potentates, and the house of all such as lord it over their brethren; the Luminaries Eclipsed in the tenth house foreshowes death or deposition to Kings, Princes, Magistrates, and such as call and account themselves Ecclesiastical persons; thus *Giuffus*, and this he confesseth depends upon the will of God, and so it doth; and yet it were wisdom for so many of them as lie under the lash of this Eclipse, (which who they be more anon) they have timely admonition, and a woful experience given them in *Isa. 5. 12, 13, 14, 15. and 16 verses*, and a joyful promise to them that fear God in the *17. verse*. *They regard not the works of the Lord, nor consider the operation of his hands; therefore my people are gone into captivity, because they have no knowledge, and their honorable men are famished, and their multitudes are dried up with thirst: Therefore the grave hath enlarged her self, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it: And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: But the Lord of Hosts shall be exalted in judgment, and God that is holy, shall be sanctified in righteousness. Father of mercy look down upon all those Magistrates that fear thy name;*  
F
thou

thou knowest what man is, thou knowest he is but dust; and what can I say to the Magistracy of this Nation, any more then what *Daniel* said to *Nebuchad nezzar*; (pray do not mistake me, I do not liken you to *Nebuchad nezzar*, nor my self to *Daniel*: yet this I say, these things were writ for our instruction, upon whom the ends of the world are come) if you will keep your places, you must know that **THE HEAVENS DO RULE**, *Daniel* 4. 27: *Wherefore, Oh KINGS and MAGISTRATES, let my counsel be acceptable to you; break off your sins by righteousness, and your iniquities by shewing mercy to the poor, it may be a lengthning of your tranquility.* I am sure it might have been, had that course been taken in time, had your **PRIESTS** discreetly handled according to the genuine meaning of the holy Ghost, these two Scriptures, this and that I quoted to you in *Isaiab*, when they thundred out with a terrible voice, *Curse yee Meroz, curse ye bitterly the inhabitants thereof, &c.* How happy might it have been for this poor Nation; how happy had all the Princes in *Europe* been, if their lazy Clergy had done the like. But the greatest part of that generation now living in *Europe*, follow the example of Priests of *Bell* in the *Apocbripha*; eat and drink of the best, live idly, and deceive their Princes.

You may remember I left you before at *Isaiah* 5. the 16. verse, the 17. verse gives comfort to them that fear God, and uprightly serve him; for when the Lord shall have brought to pass what he threatned in the former verses: *Then (saith he) shall the lambs feed after their maner, and the wast places of the fat ones shall strangers eat.* Indeed, the truth is, a general peace may be expected throughout the Earth; & now blush for shame all you that rail and scould at Astrology, when you see the times of the book of the Scripture and the book of the Creatures, end in a Centre: And thus much for the house afflicted.

In the second place we come to the Planet afflicted, and the sign he is afflicted in.

The Planet afflicted is the ☉, what his signification was,  
I

I told you in the beginning of the Treatise, but seeing we are long in learning, and very subject to forget such things as threaten evil to us; I will give you a brief Epitomy of what persons are signified by the ☉, *He signifies all Magistrates* in general from the Emperor to the petty Constable; the sign afflicted, is ♄, the exaltation of the ☉, and the chiefest sign in the Zodiak; we shall tell you by and by what hath ensued upon the Eclipses of the ☉ in ♄ in former ages: ♄ is a sign, Masculine, Diurnal, Moveable, Cardinal, Equinoctial, Fiery, Cholerick, Bestial, Domestical, Luxurious, Intemperate, Violent, Oriental.

The opinion of *Giuffus* of an Eclipse of ☉ in ♄ is this, (I pray God it do not prove too true) *It threatens destruction to the fruits of the Earth, kills the fruit in the bud, kills sheep and other cattel; great KINGS, PRINCES, and MAGISTRATES, are either banished or imprisoned or put to death. Princes and their Subjects agree like Cats and Dogs, first they snarl, and then together by the ears; huge Armies, terrible Wars, slaughters of men, burning of Towns, Theft, Rapines, Depopulations, Fire, and the sword raign lords paramount in the Nations threatned by this Eclipse: Neither shall the women want their share; for, for such of them as are with child shall be too too subject to miscarry; (let them make use of my DIRECTORY for MIDWIVES to prevent it) both men and women are subject to acute Feavers, or other Epidemical diseases; the air is hot, blasting, and burning; barrenness of the Earth and dearth of Corn is threatned to those Nations under ♄, CHANGE of GOVERNMENT, death of KINGS, Magistrates, and rich men, the execution of which my Author confesseth is in the hands of God; the less reason have the Priests to rail at him.*

We leave now *Giuffus* and come to *Proclus*; but before I quote the words of *Proclus*, here is something else to be considered; namely, in what face of ♄ this Eclipse is to be found, we vulgarly hold that it is in the latter end of the second face; and we know as well that since the Creation the fixed Stars are almost moved out of the signs they were Cre-

ated in: now the query lies thus, whether we should take the faces, according to the signs, or the fixed Stars in the signs?

We will not much contend about the business, ye may take which you please, there is never a barrel better Herring, and in both *Proclus* shall be my Author: if we take the Eclips to happen according to the vulgar account in the second face of  $\gamma$ , *It makes Kings and Magistrates Goat-birds, and if it do not lay them in prison, it most terribly afflicts them, nothing in the world thrives with them, what ever the matter is; some of them whom God pleases tose their heads, and then they feel the lighter, others are hanged, and they cannot feel at all, tis as wretched a time for Kings as ever the Sun saw.*

But if you will measure the time by the fixed Stars, it happens in the last face of  $\times$ , and that shews *Sedition, Cruelty, Fierceness, and Inhumanity of Souldiers, Souldiers will be in Armes against their Governors right or wrong, a sword and a gun are two prevailing arguments: there is none like them to be found in Keckermans Logick, nor Ramus Dialects, all the Sophistry in all the Universities in the world will not be able to appease them, Caesar is dead, and cannot appease his souldiers dangerous mutiny; Galeus in Virgil, and Emathion in Ovid were both slain in doing the like Office: when the business comes to pass you'll know what I mean; mean season, let old father Time be witness either of the truth or falsehood of my predictions; and thus much for the Planet Eclipsed, and the sign and place he is Eclipsed in.*

We come now in the thrid place, to the Lords of the Eclips, of which  $\delta$  will challenge the preheminance, and will be angry if we should not give it him, and now I cannot but remember two verses in *Lucan*, I'll make use but of one verse and a peece of another.

*Quid tantum Gradive paras? Nam mitis in alto,  
Jupiter occasu premitur* ———

What

What, What ! Stout  $\delta$ , and must thou needs rule all,  
 Poor *Jove* is set ith' West, and in his fall.

Take notice  $\delta$  rules the souldiery, even from the *Generalissimo* to the *Snapsack boy* ; let none of them take exception at this, it belongs to them all as they are a *Military* body : & signifies all civil Magistrates, Priests and Lawyers : a Boy of 14. years old deserves to be whipt, that cannot pick English out of this.

We shall shew you what the actions of  $\delta$  in the effects of this Eclipse will be.

First, Generally.

Secondly, Specially.

First, Generally according to *Origanus*, he consumes the fruits of the Earth, casually by fire, accidentally by heat and driness ; the ayre will be hot and dry, and goods of rich men, which they love as dearly as they love their lives, which they have tired their UNLUCKY and COMMON-WEALTH DESTROYING braines to get, shall be extorted by violence, and consumed by souldiery, all the miseries the sword can bring upon a people, and they are not a few ; war, bloodshed, rapine, extortion ; when a covetous man sows his corn he knows not who shall reap it, (yet this I'll tell you by and by, the Lord by a special providence may look after them that fear him) the air is hot and dry, pestilential and mortal ; all *Europe* is together by the ears, not only one with another, but also with themselves ; *Asmodeus* the lecherous Devil enters into men and women, and drawes them to their ruine ; Kings and Magistrates are mad, and Subjects are as stubborne.

*Pallida Tisiphone* (i e. *ultio cordis*) *media inter millia sa-*

——— *No fear their wrath asswageth,* (vit.

*Revenge of heart midst many thousand ragerh.*

The bodies of men are troubled with choller ; Towns and Cities are consumed by fire, and ruined by souldiery, murder, and theevery are as familiar, as butterflies in *April* : thus for *Origanus*, and if I have a little commented upon him, blame me not if I have spoke the truth.

We'll

We'll come now to *Giuffus*:  $\delta$  lord of an Eclipse sets the Nations signified by the Eclipse together by the ears, by reason of the TYRANNY of PRINCES, seditions, tumults of the People; Princes and Magistrates are angry, the people are like mad dogs, they run at every thing they are set at; a thousand reproaches, disdain, and ill words begin the effects; imprisonment is the middle; death and repentance amongst great ones the latter end; the law shall be changed, and the souldiers sword shall be sharper then the Scholers wit.

Secondly, Particularly.

In the next place, we'll consider the sign  $\delta$  is in: *Giuffus*, if  $\delta$  be lord of the Eclipse, and in  $\gamma$ : four footed beasts must go to wrack, especially such as are useful to men, imagine oxen and horses: the fruits of the Earth shall be consumed by caterpillars, violent heat destroys the corn, either upon the ground or putrifies it in the barns.

Also *Albumazar* saith, if  $\delta$  have North Latitude, he causeth many infirmities, the Small-pox, Measels, &c. if South Latitude, death of women and cattle; but in this Eclipse having no Latitude, for ought I know he may perform them both.

*Messahelah* saith, that  $\delta$  having dominion in an Eclipse of the  $\odot$  causeth corruption by his heat, diseases of choler, and heat of blood, violence, injury, dissention, tumults, and uproars amongst the people, (look to it *France*, if thou finde not this too true, say I am a liar, and I'll be content to bear the name with patience) also thunder, lightning, tempest scorching driness, sedition, and privy conspiracy, plague, pestilence, and famine, battel, murther, and sudden death, though the Dull headed *Colledge* of SORBON pray never so earnestly, *Good Lord deliver us.* *Proclus*, an Eclipse of the  $\odot$  in the fiery triplicity, signifies war, great drought, cruel seditions, bitter controversies, mortal sicknesses, driness and barrenness of the Earth.

*Alsteed*, if the Eclipse of the  $\odot$  be in a fiery sign, and  $\delta$  ruler both of it and the year, signifies great burnings.

We pass now to the second significator of this Eclipse, which

which is the ☾, because she is lady of the succeeding Angle, which Angle ☿ possesses the middle face of it, and the Ascendants of the Eclipse : If the *Moon* be lady of the Eclipse quoth *Albumazar*, and also lady of the Ascendant, as here she is, the common people, flutter like a Bee in a Tar-Box, and by wranglings and contentions are like to vex the Magistrates to some tune.

*Ptolomie* saith, if the Eclipse happen in Equinoctiall signes, either in  $\gamma$  or  $\pi$  which this is one of them, the effects of it will fall foul upon the Clergy, such of them as make a trade of prateing nonsense instead of Gospell.

By the rules of the Ancients,  $\gamma$  cannot be brought in as a Lord of this Eclipse ; for though hee bee anguler yet is hee not stationary ; yet shall I have something to say to him by and by. Thus you have the first thing I promised you, namely, what Authors said of the effects of this Eclipse, passe wee now to the second :

Which is, What experience Authors that were dead before we were born, have left upon record of Eclipses of this nature. I shal give you som few from *Leovitiu*s, and but few, by reason the Press stays for me.

*Anno* 1418. the Sun was eclipsed in Aries 26 degr. in *Prague*, in *Bohemia* the Clergy (as forsooth they call themselves) and the Laity (as they please to call others) fell together by the eares, the King of *Bohemia* died of a Palsie, such a fanaticall fury possesse the Clergy in *Paris*, that their sawcy actions caused two thousand of them to be knockt on the head in the streets, in one day. Oh that they would once learn to be a little wiser.

*Anno* 1419. hapned a dismall Eclipse of the Sun in Aries 15. Mars Lord of it in Taurus, as he is in this ; Now follows a new Tumult in *Bohemia* : *John Zizka* a noble Soul of an ingenious brain, and an excellent Souldier, gathers a great Army, hee first enjoyes *Bohemia*, routs the Clergy in every Battell, unthrones *Sigismund* the Emperor, and at last dies in his Bed a Conqueror, after the Lord had made him a sufficient scourge to correct the proud insolency of the Clergy.

The

The Duke of *Brunswick* and his Clergy went together by the eares, which war continued Three years : But who gave the Clergy authority to leave their Bible, and take a Sword ; no one breathing knows : sure 'twas Mars or the Devill, for *Iesus Christ*, whom they pretend they preach, is the PRINCE OF PEACE.

*Anno 1486.* happened a dreadfull Eclipse of the Sun in Aries 6. which set almost all *Europe* together by the eares, and who were the authors of such a dissention think you, truly the *buffle-headed Clergy* ; for tis almost a miracle to finde an evil in a Nation, and they not the Authors of it : the *Emperor* was that year taken Prisoner by the *French*, 'tis a strange thing an Eclipse of the Sun seldom happens in Aries, but it plagues the Roman Emperor. *Cesars* are but men, neither shall Three yeares pass over your head, counting the time from the 29. of *March*, 1652. but they shall find, and your selves shal see they are no more. *Anno 1530.* There hapned a great Eclipse of the Sun in  $\gamma$  18.  $\delta$  Lord of it neer the Bulls eye, being a fixed Star of a hot and violent nature, and the effects of this lasted until the spring time 1632. it seems *Leoviti* followed not *Ptolomies* method concerning the time, when the effects of an Eclipse began to operate : In the beginning of the effects of this Eclipse, the Bishops perswaded the *Emperor* to besiege *Florence*, which famous City, after a long, tedious and starving siege was taken and brought into bondage. *Portugale* was perplexed eight daies together with Earthquakes about the midle of the effects of it : after which terrifying Earthquakes succeeded as terrible a Pestilence. I am almost of an opinion this Eclipse 1652. will shake down that new upstart *Monarchy*, which revived but in the declining age of the world, like a lightning before death, or the violent struggles of a dying man. About the end of the effects of this Eclipse appeared a Comet, which run through the *Crab*, the *Virgin*, and the *Ballance*, and did a world of mischief ; the *Helvetians* were got together by the ears about Religion ; the King of *Denmark* who had been ten years banisht, prepares a Fleet, and makes a faint assay

assay to recover his Kingdome, but the poore man was taken at Sea and comitted to safe custody ; the *Emperours* son dies, and the Duke of *Saxony* marches to his grave ; the King of *Hungary* and *Bohemia* is proclaimed *Emperour* , and to war must he go against the *Turkes* before he had learned to handle a sword : but the world shall never say of him now he is dead and rotten that he did nothing, for he beseiged a town which lay upon the confines of *Germany*, and when he saw the towne would not yeild and he was afraid to storme it, he turned Retrograde. I will not shame him so much, to say he run a way but the man seing he could not beat his enemies, went to see what he could do against his friends, with fire & sword he wasted the greatest part both of *Germany* and *Austria* : at last, when he heard that the Christians had raised a potent army against him, he being something a kin to prince *Rupert*, loving plundering better then fighting, he and his Army shift every man for themselves, leaving a name of ignomy branded rather then ingraven upon his sepulcher, if ever he were thought worthy of any.

Anno 1540, hapned a great eclips of the Sunn in Aries 28. a most parching hot and and dry summer followed, insomuch that very deepe rivers were fordable, and rivers of a mean bigness were utterly dried up: the very heat of the sun set fire to woods, the Kings house in *Bohemia* was fired none knowes how, frequent fires were all over *Germany*, the King of *Hungary* who is a branch of the house of *Austria* died, the Duke of *Saxony* takes his leave of this world, and turns private man in another, *Ferdinand* beseiges *Buda* in *Hungary*, but instead of taking the towne, he lost his army first, and his life afterward by the *Turke*, the *Emperour* must needs be in armes forsooth, and whither must he goe but to *Algier*, but there comes a tempest and stops the mans course, a hundred and thirty ships he lost, himselfe entered battle both with the danger of the sea and hunger both at a time; at length when no other good was to be don, he gathers up the reliques of his forlorne creatures and returns home like a foole as he came forth, and thus much for my second part, namely, what au-

thors of credit have left to posterity concerning the effects of Eclipses of the Sun in Aries, upon which in civility you cannot deny me that small curtesie, as to give my own animadversions.

First, you see here that the Priests have been the creatures that have made all the scuffle in the world, in the effects of these Eclipses; tis their turbulent spirits, and sophistical language that caused so many mournful widows, and woful fatherless children, so much murther and bloodshed in those parts, where the effects of the Eclipses operated, he that hath but half an eye may see what they have acted in this Nation in these late unhappy wars; its in vain for them to prate to me, that they never fight, as some of them have said: there is a pretty fable in *Esop*, to this purpose; After the winning of a battel, the conquering party took a Trumpeter prisoner, and when they would have executed him, he prayed them for Gods sake they would not hang him, for he never fought in all his life; but said they, thou cowardly rascal, *with thy Trumpet thou incitest others to fight*. I leave the Clergy of this Nation that are guilty of the business, to make the moral themselves; tis easily done, *Pilate* had never condemned Christ, had it not been for the *Scribes*, *Pharisees*, and *Priests*, but was almost forced by them to do it; *Pilate* knew as well as I that he was guiltless; but being a faint hearted base spirited fellow, and least he should be thought not to be *Casars* friend, crucified the Lord of Glory: I pray God in these our daies, in which the end of the world is coming, fellows of that jackcoat be not neer of kin to the frogs men ioned in the Revelations 16. 13, 14. *And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet, for they are the spirits of devils working miracles, which go forth unto the Kings of the Earth, and of the whole world, to gather them together to the battel of that great day of God Almighty: look to it Priests, look to it people, the time is a coming, and if you look not to it these lines of mine shall one day leave you without excuse, build*

not your faith upon tradition ; in the latter times it will be a hard matter to discover who is a Saint & who is not, even such times in which if it were possible they would deceive the elect, if they could be deceived; the times will be sharp, they will be short, & for ought I know we are upon the beginnings of them, I would fain know of all our Priests, who (unless the Devil) chained Divinity to an University, I hate such creatures, I cannot call them men, that when they have learned a great deal of Sophistry, and know well how to quibble handsomely upon a point, and have read *Augustine* and *Cyprian*, and *Nazianzene*, and *Basil*, and a great many other old Fathers, then they say they have gotten the body of Divinity; truly, I have read many of them my self, but could never see Christ with such a pair of spectacles, the Theory of the Gospel I know, tis onely *Jesus Christ and him crucified*, and the *indwelling of the spirit of God in man*, but what the practical part is I am as yet ignorant; my opinion at present is, that tis something more plain and simple then the world takes it to be; the main way to judge between a saint and a sinner, is not who performs most duties; for our reformation so much boasted of, consists rather in pulling down, then setting up, & this Eclipse was so placed by the Eternal God to do it, & it will execute the will of God in despite of all the Sophisms of all the Universities in the world: I honor learning while it is in its Sphere: the fire is good while it is in the Chimney corner, but put in the thatch, and it spoils all; and so does learning in such men as pretend their natural gifts to come by divine inspiration, learning will make one a man of a beast, but not a saint of a man; and yet the most part of men think that the Gospel rests only in the heads of the learned, and humane learning is deified and made a little god-almighty of, as though the Gospel were so chained to human leaning, that it could not be separated: I am none of those that count humane learning evil, but know, and by experience finde, it is an excellent ornament to a man, it makes a man the more a man; and therefore a saint that hath humane learning, is better able to express Christ, then he which

is a saint and hath none, because he is more a man, but he is never the fitter nor abler to receive Christ.

In the second place we finde in all these examples, that the *Emperors* & whole house of *Austria* hath bin much afflicted, let them look to it: now *Bohemia* will probably be afflicted with intestine wars: the *Emperor* at his wits end, his house totters, and tis in vain for him to prop it up by Armies, or any thing else, mens lives are but like so many ships sailing to their long homes, which should be towards heaven: tis in vain to prop up a ship when it totters, with posts without side, tis the ballast within must keep it steady: and let me give this sober advise to the forraign Princes of that ancient Family, tis a principle of goodness within you, and not the strength of Armies without you must do you good in these times which so neerly concern you.

Lastly, let Christian Princes beware of warring with the *Turk* during the effects of this Eclipse: you have read already how fatal it hath been to you in former ages: the time of his fall is not yet come, although fall he must: neither hath the Eternal ordained any of you to pull down that proud Monarchy:

I should now come to deliver my own judgment upon the effects of this Eclipse: but here is an Objection seems worth the answering, namely, Why did not the Eclipse of the Sun in Aries 19. 1633. work so great effects as you Prognosticate in this. To this I Answer,

First, the Eclipse was not so great, therefore not so formidable: *The greatness of the effects of an Eclipse of the Sun, are drawn from the greatness of the parts of the body of the Sun darkned.*

Secondly, the house of the heavens afflicted by that Eclipse was obscure, therefore so must the effects be, and yet what sad effects it produced is well known throughout all *Europe*, it being not past our memory.

Thirdly, ♃ and ♀ were both in the ninth house, and therefore moderated the matter by wisdom, and good Counsell.

Fourthly,

Fourthly, the last, though not the least of all my arguments is, matters were not then fit nor ripe for action; so then there is as much difference between that eclips and this, as there is between fire set among corn when it is green, and when it is dry.

I com to my last thing propounded, which is my own judgment rationally delivered from the Scheam: and in doing of this I shall be as accurate as I can.

The fixed Stars with which this eclipse happens, are of a Saturnine and Mercuriall condition (I mean those that are within the Zodiack, for I have nothing to say to the rest now) the second paper wil shew you what their condition is, to that I refer you, as not daring to write in words of length, and not of figures, what I think; when *Juvenall* was in the same fear he wrote his *Satyrs* against such as were dead; and considering my self this Nation is ful of Criticks, I wil give my self the latitude of all *Europe* in my Prognostications: the mid-Heaven signifies Kings, Magistrates, &c. the Ascendant the common people; the place of the conjunction of *Saturn* and *Jupiter* last past, was in the mid-heaven of this Eclipse, perhaps so was the conjunction in the mid-heaven of the figure: the *Moon* is Lady of the ascendant, and darkens the *Sunne* in the 10th. upon the very degree of his exaltation: and if this signifie not a *Democracy*, or to write English, That the Government shall come into the hands of the People, and that throughout *Europe*, or the most part therof, before the effects of this Eclipse are over past, I dare bee bound to forfeit my Life: and yet this great thing shall not be done easily: Although I speak more of this hereafter, yet a few words spoken here in due season will not be amiss: *Saturn* perplexes the Ascendant, and if the Ascendant signifie the comon people, it perplexes them also.

Its no great miracle if Magistrates be perplexed: that the Vulgar should suffer: when the Lion roars, the beasts tremble. Two years shall not pass before both come to pass. *Saturn* in the ascendant according to *Bally*, and there unfortunate, and the old soul is as misfortunate as can bee; signifies detri-  
ment

ment and impediment to the Body of man, infirmities and sickness of his own nature: the truth on't is, he looks as fowr as Verjuice on the common People; and to tell them the plain truth of the business, hee is Lord of the seventh, eighth and ninth Houses. Have a care of your selves gentle Clergy, and be ruled by me, joyn together and petition the State against his effects, and tell them ITS DAMNABLE, ITS DAMNABLE. See if you and the States are able to withstand his evill influence. I will promise you, the States have patience enough to stay two years to try which is in the truth, you or I. It were a most gallant thing, my Friends of the Clergy, if your outcries and most humble petitions, could withstand the influence of the Stars, which the eternall God, the first Being of all things created them for.

A word or two to my Brethren of the Commonalty, my self being a Commoner: Good people, I cannot flatter, neither can I perswade my self you will act honestly during the effects of this eclipse. I speak not to those in *England*, but generally to all those in *Europe*, horrid Tumults, Murthers and Mutinies are threatned, cruel massacres; the Commoners are subject to bee impudent and insolent against their Magistrates: remember, remember *Jerusalem* was ruined by its own seditions within it, or else *Vespasian* had as good have thrown his cap at it. Let us reason a little together in a fair way; I pray tell mee, and tell mee truly, suppose your Magistrates doe not please you, is Mutinies the way to help your selves? would you take such a course w<sup>e</sup>l at the hands of your servants? would you be glad to be served so? read all Histories and see if you can ever finde any good end ensue such preposterous beginnings; you will undo your selvs and begger your children and families if you take such courses, God will have his work don in his own time, by his own way, of which I am sure Mutiny is none. And yet the more is the pity, they are too too frequent throughout *Europe*; I pray God *England* bee not too too sensible of them during the effects of this Eclipse, I say no more. I am sure *France* is peppered with them, and *Holland* hath its share.

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The square of *Saturn* to the Luminaries, signifies wrangling and falling out between great and rich men: Kings and Magistrates cannot agree with one another; so it seemes the comon people shall not have all the fish to fry, Negligence and Tyranny having taken possession of Princes; Envy, hatred and accusations by the people, and something worse and pursues them, and like so many evil Spirits haunts their Ghosts, and at last unthrones them, and layes their honor in the dust: And where can come a better place for that counsell of the Holy Ghost, then this: *Be wise now therefore O ye Kings, be instructed ye Rulers of the Earth; serve the Lord with fear and rejoyce with trembling: kisse the Son lest he be angry, and ye perish from the way: Blessed are all they that trust in him.*

Besides, *Saturn* being Lord of the Eight, and in the Ascendant, threatens the Earth with diseases of his owne nature, which you may read in my *Semeiotica*, & I doubt feel before the effects of this Eclipse be half over. The truth is, a general pestilence is threatened to *Europe*, of which *England* is like sadly to participate, neither shall *Holland* want its share.

Lastly, consider that the places subject to the effects of this Eclipse, are *England*, *France*, *Germany*, *Swedeland*, *Poland*, *Denmarke*, *Silesia*, *Syria*, *The holy Land*, *Palestina*, *Russia*, *Ireland*, *Lorrain*, *Franconia*, *Parthia*, *Persia*, *Scotland*, *Granado*, *Burgundia*, *Holland*, *Zealand*, *Prussia*, *Numidia*, a great part of *Affrick*, *Austria* and its whole House, *Saxony*, *Hassia*, &c.

#### Of Towns and Cities.

*Naples*, *Anconia*, *Capua*, *Ferraria*, *Padua*, *Florence*, *Brunswick*, *Lipzick*, *Nantz*, *Cyprus*, and most of the Sea-Towns in *Asia* the less, *Mantua*, *Sena*, *Tarentum*, *Constantinople*, *Tunis*, *Algier*, *Venice*, *Genoa*, *Millan*, *York*, *Saint Andrews*, *Lubeck*, *Magdeburg*, *Wittemburg*, *Gorlitz*, *Frankfort* upon the main, *Hull*, *Vienna* in *Austria*, *Antwerp*, *Oxford*, *Gannt*, *Brandenburg*, *Auspurg*, together with many others too tedious here to name, and indeed the Effects will be generally felt over all *Europe* in one measure or other; so that I may say of *Europe* concerning the effects of this Eclipse,

as my friend and Country-man *Thomas May* Esquire, once did of *Mauritania*, a little before the batel at *Thapsus*, onely a little altering the first verses.

*All Monarchy it quite will overthrow,  
More wrack alas its sad effects will do,  
Then after ages can repair with speed;  
And beasts possess the seats of Nations dead,  
Where feared Monarks once gave laws to Men  
Shall Lions raign, and Tigers make their Den.  
The slimy Serpent all alone shall crawl,  
And wanting men, shall be no plague at all.*

And thus much for this Chapter.

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## CHAP. VI.

*Of other great conjunctions and oppositions, whose influences concur to the complements of our Judgment upon this Eclipse.*

**I**N handling this, you must not conceive that I intend to handle them all, for if you do, you make a false conception; the Press staves for me, and you'll say it were time (if you knew as much as I) to make hast; I shall therefore handle the greatest and most prevalent of them, and let each stand in a part by it self.

### PART I.

The first that presents it self is a  $\sigma$  of  $\odot$  and  $\delta$  in  $\Pi$  17. and this happens, upon the 27. of *May*, 15. h. 33'. p. m. They that please may set the Figure, and they that please not may let it alone, tis all a case to me. They mediate the heavens the day before, with the goat a horned beast,

beast, and tis in the Citizens signe, let them beware of a child got in *Capricorn*; the star is of the first magnitude of the nature of ♂ and ♀.

The ♂ of ☉ and ♂ in ♀ according to *Guido* signifies impediment that shall fall upon men, by reason of Thunder and Lightning: but my own opinion is the chiefest danger is in the Lightning, and this danger is most like to fall about the Western parts of the World; the Earth hath got a hot and dry disease, being exceedingly distempered for want of water; and that water which doth fall from the skies, it comes in such violent storms that it doth but little good; wars and contentions, the every (and something worse) which I will not name vexeth the North parts of the World; and diseases coming of heat of blood, imagine the Smal-pox, Pestilence, &c.

If I should leave *Guido*, and come to *Haly*, he will tell us but little better newes; for he saith it signifies strife and contention, fighting and killing.

Give me leave a little to add my own: *London*, beware of fire; beware of quarrelling, thou hast got but little by playing such pranks before, thou art likely to get less by such another action: the Pestilence is likely to begin this year, God in mercy doth it to shew what he will do the following year: beware *Flanders*, a curse is coming upon thee; what if God knows tis good for thee to suspect the worst, either it will come, or it may come: let *Brabant*, *Corduba* in *Spain*, *Nurenburge* in *Germany*, that famous Imperial City, *Bruges* in *Flanders*, &c. remember what I tell to *London*.

Questionless the effects of this ♂ will bring a change of Government in *London*, I pray God it be for the best, I have some hopes it will: Oh, that thy Citizens would every morning when first they rise read my monthly observations on May 1652.

## PART 2.

The second in course is the ♂ of ☉ and ♀ in ♀ 2. with a nebulous fixed star, which bids Saturnine people beware  
H their

their eyes, and among them my self, it happens *July 14. 1652.*  
 19. h. 13<sup>1</sup>. p. m. the ☾ being at that time in ♊ to them  
 both from ♊.

Now begin the effects of the Eclipse to work, and hee is a  
 fool in grain that prefers Tradition before Reason, I shall tell  
 you hereafter when Authors say the effects shall begin. Now  
 the Princes of *Europe* beat their heads to finde out which is  
 the readiest way to undo themselves, Ambassadors are rife;  
 but whether Princes consult together to outwit one another,  
 or to secure one another, or the like, there is some  
 question of them both, and is never a barrel better Herring,  
 If presently after this conjunction, you finde not a Pestilence  
 and also many uproars in *Rome*; also *Bolckemia* troubled much  
 with war, the *Florentines* all in an uproar, and here in *Eng-*  
*land* many people troubled with sore eyes, and other diseases  
 of heat of blood; especially a *Cephalick* disease, called an ad-  
 dle Brain, say I am no Artist; Men shall wonderfully be given  
 to lying and deceiving, they know not what they would have,  
 their thoughts are in a Chaos, and hang together like ropes  
 of sand, their thoughts dance up and down from one thing  
 to another without any order: so that if they would look  
 upon them with the eye of Reason, they begin without order  
 and end without issue: we may say of mens dispositions about  
 this time, as *Seneca* said of mens lives, *They are tossed much,*  
*but sail nothing*; and truly, this is a very shrewd Disease, the  
 only true cure that I at present know for it, is to observe the  
 vanity of your owne dispositions. What a vaine thing is it,  
 That a man whose Birth and breeding hath made him but a  
 Bramble, never to rule over the Trees, should offer to turne  
 Statesman, or except against the government he cannot mend;  
*Thomaso Masianello* the Fisherman did so at *Naples*, to his  
 own destruction, and the City also: Truly, I had not given  
 you so many cautions, had I not been confident, That about  
 this time your Wits be too subject to runn a wooll-gathering  
 to their own destruction.

Besides *Guido* saith, That the conjunction of *Sol & Saturn*  
 in *Leo*, maketh children disobedient, and act things cleane  
 contrary

contrary to their Parents will: They say that *Gemini* is the Ascendant of *London*; and yet this we finde by experience, That *Saturn* never came into *Leo* but he punisheth this City; let her Magistrates and Common-council-men avoid pernicious Counsels and Debates about this time: I am very jealous, if God do not immediately contradict the influence of the Heavens about this time, such a thing, or such a like thing may be; and perhaps something worse, if some be not wiser then some, there be those now living that will have occasion to remember *August* or *September* 1652. so long as they have a day to live.

### PART. 3.

The next that cometh in order is the  $\sigma$  of  $\eta$  and  $\delta$  in  $\Omega$  5. *August* 9. 1652. the effects of which I tremble to think of, and willingly would have past them by if I durst; the punishment will be great, and I pray God the desert be not as great; and that I may be methodical in the handling of it, I will bring to your memory,

First, what hath formerly succeeded such a  $\sigma$ , and yet within our age.

Secondly, what Authors say of such a conjunction.

Thirdly, my own judgement on it.

To the first of these I shall quote but onely one Example, which ushered the late King *Charles* to the Crown: 1622. in *July* happened a conjunction of  $\eta$  and  $\delta$  in  $\odot$ , which though it be a little out of my road, maketh not a little to my purpose: during the effects of this conjunction, *London* was afflicted with an Epidemical disease in the belly: the very same disease, which lately puzzled all our pittiful Colledge to finde out what it was, and caused by the very same aspect, namely, a  $\sigma$  of  $\eta$  and  $\delta$  in  $\odot$ . I cannot conceive it can appear a wonder to any real Physitian, that knoweth upon what foundation the ground of his Art is built; but that so great affliction of *Saturne* in a moist sign, should marre the attentive faculty in man; but though they had not wit enough to finde out the cause of the disease; yet they had

wit enough to invent a hideous name for it. *viz.* the plague in the guts; I had not mentioned this, had it not been to have done a little good to my Country-men; if ever it be their hard hap to be troubled with such a Colledge puzzling disease, tis but onely strengthening the retentive faculty, and the cure is done, that so you need not puzzle nature to encounter with a virulent disease and preposterous physick at the same time, but enough of this. To proceed,

Under the effects of this conjunction of ♄ and ♀ *Anno* 1623. the Sea broak in at *Amsterdam*, as I have been credibly informed by those that lived there at that time, and now in the very same place it brake in the last time: I would not say this is a strong confirmation of the truth in Astrology, for fear the Priests should rail at it; yet this I say, what is here written is truth, and if that truth which is most demonstrative is most excellent; take this into that number; and now wherefore do you think I have quoted all this, truly to make way for what followes.

If the effects of the ♄ of ♄ and ♀ in ☉. 1622. jumpè so exactly with the effects of the ♄ of ♄ and ♀ in ☉. 1650. as they did as near as the men of *Benjamin* could sling a stone; Why should not the effects of the ♄ of ♄ and ♀ in ♌ 1652: answer as exactly to the ♄ of ♄ and ♀ in ♌ 1624. The summer 1624, was exceeding dry, and was it not so 1651. the summer 1625. was exceeding pestilential, and if the Eternal God do not prevent, the influence of the heavens threatens no less in 1653. let such as question the truth of Astrology consider of this, and indeed for their sakes I quoted it, I am confident many moderate souls are possesst with a **PRIEST RIDDEN HUMOUR**, that they suppose whatever a Priest prates in a Pulpit must needs be true, and for truth they entertaine it without any examination, it is a hundred pitties the men of *BEREA* are dead, and none of their generation living in *England*, whom the Holy Ghost commends for searching the Scriptures to see whether what the Apostle *Paul* taught were true or not, but our Ministers *Ipse dixit* serves the turns of most of their hearers

hearers, though their spirits comes as far short of *Paul's*, as the spirit of a Hare doth from the spirit of a Lion: and thus you have the first thing propounded. viz What hath succeeded such a  $\sigma$  in our age, and also the reasons, w<sup>h</sup>y I did it.

Proceed we now to the second: What the opinions of Authors is of such a malevolent  $\sigma$  as this is, and I care not greatly if I begin with *Haly*; the  $\sigma$  of  $\eta$  and  $\delta$  causeth impediment to Kings, diseases amongst men, and it happening in a fiery sign, they must needs proceed from heat of blood; men first of all deceive one another, and afterwards fall out and fight (and so let such creatures do, till I part them) men are subject to hot Rhumes in their eyes, according to Guido; especially their right eyes; fire and sword, and sudden death, and another inconvenience from their *Genin's*, their heads are not set fast enough upon their shoulders: besides, the  $\sigma$  happening in  $\Omega$ , a fixed signe, the mischief is like to be durable, ah, and violent too, both the stars being violent, and the sign no less, the malice must needs be much increased, unless Jupiter help, and the poor soul is so weak he cannot. The haste of the Printer, or something else, hinders me from quoting more Authors.

Come we now to the third thing proposed, and that is my own judgement; and herein I might well say as the Priest did in the Pulpit, I know not where to begin, nor where to end, but I must begin somewhere, or else I shall shame my self, and confound my Auditors; if this do not argue simplicity in me to recite in a book, I am sure it did in the Priest to recite it in a Pulpit; well then, I will let it stand for a jest: and thus I'll begin.

First, Never yet happened a  $\sigma$  in Saturne and Mars in  $\Omega$ , but it punished *London* with a Pestilence the next year following, and now they make two  $\sigma$  in  $\Omega$ , one in 1652. another in 1654. what harm is it, if I bid *London* beware of a Pestilence, in 1653. and 1655. though it should never come to pass, is the City ever the worse? Or the Citizens  
c'er

e'er the poorer ; I am confident it hath held true, as may appear by Chronicle, these five hundred years: *The merciful God whose tender mercy is over all his works, grant in mercy to his poor and almost undone Nation, that it may take away our Oppressors only, and spare such as mind and intend really the good of the Commonalty* : And if I might make an Allegory of one place of Scripture, which though it were really in the letter once verified, it followes not in the least, but it may in a mystical sense be performed once again, it followes not, because God said, *Genesis 3. 15. I will put enmity between thee and the serpent, and between thy seed and her seed, &c.* That all the Enmity between them, should be onely between men and serpents, greater enmity then which is not between two creatures, for men though they keep beasts for their profit, and birds for their pleasure, and dormice for their ease, as to make themselves sleep, or the like : yet a man when he meets with an Adder, gives him no quarter, but is sure to die for it ; and where tis said in the foregoing Scripture : *I will put enmity between thee and the woman* : and it is quoted in *Plinies Natural History* ; and I am much mistaken if the same thing be not in *Gesners History of Beasts*, that if a serpent be put into a room where there is forty men, and but one woman, the serpent will single out that woman amongst all them men, to do her a mischief : I say doth it follow because this Scripture holds so true in a litteral sense, may it not hold as true in a mystical sense, and produce a real war.

First, in the *Microcosm*, or body of man, between the spirit of man and his own corruptions, look into your selves you shall finde it as I tell you.

Secondly, in the habitable world between the saints and the men whose portions is in this world ; which *Cain* and *Abel* first began : but the contest shall never be ended till the dissolution.

Thirdly, in the intelligible world between good and bad Angels ; for *Michael* and his Angels shall fight against the

the ~~Dragon~~ and the Dragon shall fight and his Angels : but here is our comfort, and the comfort of all saints, our Christ is a Conquering Christ, and is preparing to ride out Conquering and to Conquer, and if this be so, as is apparently true, why may not another Scripture? 1 Kings 19. 15, 16, 17. *And the Lord said unto him go, and return on thy way to the Wilderness of Damascus, and when thou comest there, anoint Hazael to be King over Syria, and Jehu the son of Nimshay, shalt thou anoint to be King over Israel, and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be Prophet in thy room; and it shall come to pass, that him that escapeth the sword of Hazael, shall Jehu slay, and him that escapeth the sword of Jehu shall Elisha slay, and I care not greatly if I ad the next verse; yet have I left me seven thousand in Israel, that have not bowed the knee to Baal; I will not stand much in the interpretation of this Scripture, but leave every one to be his own interpreter: yet this I say, that Tyranical brain who hath escaped the sword in this Nation, may dye by the pestilence; and he who escapeth the pestilence, may dye by the hand of that Angel who is noted to come, Revelations 14. 6, 7. And I saw an Angel fly in the midst of Heaven having the EVERLASTING GOSPEL to preach to them that dwel on the Earth, and to every Nation, and tongue, and people; saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come, and worship him that made the Heaven and Earth, and the Sea; which Angel I assure you is coming, and will be heard, not in your ears, but in your hearts; I mean the hearts of such as have not bowed THEIR KNEE TO BAAL: And this gives me some hope the Lord will preserve you in this terrible pestilential time 1653. in the mean season make use of Paul's advice which he preached at Lystra: Turn from vanity, and worship the living God which made the Earth and the Sea and all that therein is.*

Secondly, Kings and Magistrates cannot agree with one another, but only in one thing, and that is oppressing the people,

ple, and that they are old dogs at, and the poor groan under it, *Arise O God and help them!*

Thirdly, the Soldiery cannot agree with one another, let them score their valor on the heads of their enemies in Gods name, and not fall out with one another for that is pity.

Fourthly, many Clergymen and Lawyers are displaced and imprisoned, and some made shorter by the head.

Fifthly, a new sect of Hereticks arise, and yet I should admire how worst can be invented then are already, did I not know the Devils invention is very quick in what is nought.

Sixthly, a wofull mortality is threatned both to man and beast, pestilence amongst men, diseases of the heart and stomach, murrain amongst cattell, violent hot and blasting East winds.

Seventhly, I could almost be afraid of some treacherous action, either hatching or acting by those that are in authority in *Scotland*: I hope our State will have a vigilant eye over them, they have warning of it long enough before-hand.

Eighthly, Cholar perplexes the bodies of men, to which if I adde a little discontent, as I may doe very well, both distilled through the Limbeck of an idle Brain, may bring forth such an untoward chymicall preparation, as may produce contempt of Authority, to the great prejudice both of superiours in the Nation, and also in the Nation it self.

Ninthly, private Murthers and poisonings are like to bee very rife, I desire all men in authority to have a care of themselves, lest some of them be sent to take a supper *apud inferos*, before they are aware of it; it is a scurvy fashion, I doe not like it, and yet to tell you the truth I fear it.

Tenthly, the Land is not like to beare all the evill influence of this conjunction, the Sea must have his share also; there is like to be old knocking there, our Frigots I hope are like to get good prizes, let the *Hollander* beware how hee meddles with us, untill such time as he longs to be beaten, I am of opinion that most of the Merchants of *Europe* will come off losers in the effects of this conjunction.

11. Religion is much controverted and that by such as know neither what it is, nor what they would have: God grant they make not a *Deformation* instead of a *Reformation*, and the common People love the Law and the Hang-man much alike; neither can they forbear quarelling even with *Magna Charta* it self.

12. *France* is as full of tumults as an egg is full of meat, od conceited tumults without either sense or reason: *Cardinall Mazarine* his brains are like to bee knockt out in an uproar or else poysoned: and if the King himself scape, 'tis more then I look for: Many parts in *Italy* are like to speed no better: you may know what the evill effects of such disordered Tumults are, by the late sufferings of *Naples*.

13. English brains are very discontented; neither are they all troubled with one discontent: happy is that man, that findes another man of his own judgement. The Souldier stands stoutly to his principles; 'tis pittie there is not a School to teach men Patience, such a pannick fear posselles the hearts of the Vulgar, and such multitudes of Ghostly thoughts they conjure up, that at last they runne away pursued by nothing but by their own fears: The Winter following, men and women will bee mighty subject to quartane Agues. And thus much for this Conjunction, and also for this part.

Part 4.

Come wee now to another Eclipse of the  $\text{D}$  which happens *Sept. 7<sup>th</sup>. 6<sup>h</sup>. 2<sup>2</sup>. p. m.* you may finde the Scheame set ready to your hand in my *Ephemeris* for 1652. neer *scheat* a star of the nature of  $\text{h}$  and  $\text{q}$  the  $\text{D}$  Eclipsed in  $\times$  threatens destruction to Vegetables; as also to Fishes, and other Creatures that live in the water: Corruption of Fountains and Rivers: death of the common people; continuall War and Sedition, and Sedition especially in such places as are neer the Sea: Look to thy self *Holland*; if thou wilt not, I cannot help it; much detriment by water is threatned to thee: the Sea will goe  
I neer

neer to encroach upon such people as have formerly encroached upon it.

*Proclus* saith, That the ☽ Eclipsed in the last degrees of ♋ threatens murders and rapines, fighting and quarrelling, both by Sea and Land.

Also *Giuffus* saith, That when the ascendant of an Eclipse is ♋ Kings will prove Tyrants, and when ♏ were they otherwise? the Commonalty will be up in Armes against their Princes: many murders and battails and combustions will be in the World; death, or deposition of Princes, and 'tis well if they scape so too: men will be troubled with sore eyes, &c.

Also if the ascendant be in the first face of ♋ as it is here, there will ensue much thunder and lightning, and lofty Windes.

If the luminary Eclipse be neer the Equator, as this is, Look to your selves Priests; Ile promise your honesty will be called in question.

Pass we now to the Lords of the Eclipse, which are ♋ and ♌, ♋ is placed in the mid-heaven in ♍, where hee threatens a change of Government, a change of the Laws and customes of Cities: the Winter will be cold, and much snow: Thus *Ptolomy*.

*Albumazar* saith, It signifies the death of noble men. The next Lord of the Eclipse is ♌ posited in the sixth house: What the generall signification of ♌ Lord of an Eclipse is, you have in my judgement upon the Eclipse of the Sun; only we shall have something to say to him here, as considered in the sixth house, and in the Lion. ♌ Lord of the Eclipse in ♏ signifies death of four-footed Beasts; causeth great diseases of heat amongst Men; stirs up heat of ayre, and makes men as quarrelsome as himself is; hee overthrowes houses and whole Towns by Fire and Sword: there is but little water: some fountains are dried up, and the water of others are putrified.

Also *Albumazar* saith it signifies Dearth of flesh and bread, especially in the east parts a sickly and mortall yeer: men dye by the Sword, and children by extream pain in their bellies.

A change in Religion is a coming, if many Planets in a house

house increase the signification of a house, as is as true as what is truest, then may much sicknesse bee expected during the effects of this Eclipse, so many Planets being in the sixth house : And so much for this part.

Part 5.

Of the oppositions of  $\hbar$  and  $\mathcal{U}$ .

You may remember we told you before, that  $\hbar$  and  $\mathcal{U}$  made three oppositions during the effects of this Eclipse, and all three of them from  $\Omega$  and  $\approx$  ; the first happens in the year 1653. Febr. 27. 0<sup>h</sup>. 3<sup>o</sup>. p.m. in 6<sup>d</sup>. of  $\Omega$  and  $\approx$ .

The second happens the 10<sup>th</sup>. of July 1653. 3<sup>h</sup>. 3<sup>o</sup>. p.m. in 3<sup>d</sup>. 1<sup>4</sup>. of  $\Omega$  and  $\approx$ .

And the last happens in January 1654. the 17<sup>th</sup>. day about 8. in the morning, in 24<sup>d</sup>. of  $\Omega$  and  $\approx$ ,  $\hbar$  being with *cor*,  $\Omega$  and  $\mathcal{U}$  with *fomahand*, I shall here speak of them all together, and in so doing, first Ile shew you what Authours have left to posterity upon the like oppositions. Secondly, the judgement of Authours upon the effects of them. Thirdly, my own judgement upon them.

To begin with the first of these, namely, What Authors have left upon Record, to have succeeded such oppositions, Anno 1433. in Sept. there was an  $\delta$  of  $\hbar$  and  $\mathcal{U}$  from  $\Omega$  and  $\approx$  13.  $\delta$  joynes with  $\hbar$  in November, and opposeth  $\mathcal{U}$ . Anno 1434  $\hbar$  and  $\mathcal{U}$  make another  $\delta$  in the latter end of  $\Omega$  and  $\approx$ , about which time appeared a terryfying Comet ; and so there may doe now too for ought I know, or else other sights in the aire as bad.

Also Anno 1633. there happened a terrible Eclipse of the  $\odot$  in the *crab*, which shewed his influence to some purpose the yeere following ; and now judge whether it bee not to some purpose to quote this example, there being such an admirable congruity betweene those and these oppositions ; only the Eclipse of the  $\odot$  was in the *crab* then, and in the *ram* now, and that an  $\delta$  of  $\hbar$  and  $\mathcal{U}$ ,  $\hbar$  being in  $\Omega$ , might never

bee said to come without having one touch at *Rome*, and to tell you the truth, It was never yet knowne by man, nor mentioned by Chronicle, that ever the tumbling & tossing of the body of  $\text{h}$  through the *Lyon* hapned, but it was a sufficient scourge to *London*. The *Veneitans* and *Florentines*, together with other *Italian Princes* made Warre against his holynes the *Pope*, Anno 1434. who seeing himselfe not able to resist, his Gutts and he ran away, and he was glad at heart he could escape so: A generall-Councell was held at *Bazile*, at which his holines the *Bishop of Rome* permitted the *Bohemians* to receive the Sacrament, in both kindes, whereas both before and since, the Priests drinke up all the Wine themselves, and leave the poore people ready to choake themselves with the breadden-god.

When those Princes wee told you of before, had routed the *Pope* out of his holy-Chayre, like a company of *Asses*, they goe together by the eares with one another; the *Emperour* dyeth, and *Albert*, *Arch-Duke of Austria* is made *Emperour*, but hee held it but a small time, Death summoning him to make his appearance in another world.

Anno 1493. was another opposition of *Saturne* and *Jupiter* in  $\Omega$  and  $\approx$  an Eclips of the  $\odot$  in  $\gamma$  then operating. The *Romane Empyre* is together by the Eares, whole Heards of Cattle dye of the *Murraine*; The King of *Portingall* falls off of his Horse and breaks his neck; now the *Emperour* dyes, and that veneriall disease (though called the *French-Pox*) began first in *Naples*; the King of *France* is full of trouble, his Army quits the Field; the King of *Poland* is beaten by the *Turk*; presently after this, as there doth now, hapned an Eclips of the  $\odot$  in  $\Omega$ , which though it were but small, yet were the effects great, by reason the luminary was infested with the squares both of  $\text{h}$  and  $\delta$ : Good Lord have mercy upon us! what will the effects of this next Eclips in  $\Omega$  be, when the Eclips it selfe is great, and the luminaries beseged by the bodies of  $\text{h}$  and  $\delta$ ? The Death of the King of *France*, and also of many *Germane-Princes* succeeded in the effects of this. Anno 1552. there hapned another  $\delta$  of  $\text{h}$  and  $\gamma$  in  $\Omega$  and  $\approx$ , an Eclips of the  $\odot$  in  $\nu$  then stoutly operating, *Cesare* is at wars, the *Bishops of Ger-*

*Germany* are together by the Eares, so was the *Duke of Saxony* and the King of *France*; I had not mentioned this & had not *Edward*, the last of that name, King of *England*, a most hopefull young man changed this life for a better; hee had the *Virgin* in the *Horoscope* of his *Genesis*, and the ☉ Eclipsed neer the degree ascending, and in the place of ♄: Warrs followed his death; and Religion mended just as sowre Ale doth in Summer. The *Marquesse of Brandenburg* must needs goe fight with the *Duke of Brunswick*: one battell hee gave him, and was handsomely beaten for his pains: As soon as ever he could get another Army hee must have the other bout with him, and was served the same sauce: the yeer after this great & *England* was as full of troubles as the Sea is full of water.

*Wyat* Rebelled about the comming in of *Phillip King* of *Spain*, and many more were clapt up in the Goal, right or wrong, it matters not: *Guilford Dudley* and his wife *Joane*, the *Duke of Suffolk* and his *Daughter* lost their heads: The *Lady Elizabeth* was clapt up in Prison; and *Mary* Rules the Nation more like a Beast then a woman: I must transgres no longer in quoting what is past, but come to what Authors say of the &, which is the second thing promised.

*Haly* saith, The & of ♄ and ♃ signifies many brawlings and contentions, both between man and man, and between Nation and Nation; sets the Commonalty together by the ears against their Magistrates and Kings. Besides, according to *Guido*, It signifies that Kings and Magistrates shall bee deposed, especially such whose Kingdomes are under ♄ and ♃; Cities thereunder shall bee consumed by Fire and Sword. Also, besides all this, *Albumazar* saith, That rich men shall be made equall with the poor.

*De Malé quæsitis vix gaudet tertius Haras.*

*Goods ill got soon scatter'd bee,  
The third Heir ne'er doth them see.*

I come now to the third, which is my own judgement upon the

the Oppositions, in which I shall bee very brief.

First, They signifie consumption of estate; let no thriving time (I mean, no time to grow exceeding rich) bee expected by English men yet these four or five yeers; God hath provided other Fish for them to fry; his determination upon the world is otherwise: *Jer. 45. 4, 5. Jehovah saith thus: Behold, that which I have built will I break down; and that which I have planted I will pluck up; even this whole land: And seekest thou great things for thy self? seek them not: for behold, I will bring evill upon all flesh, saith the Lord; but thy life will I give unto thee for a prey in all places whither thou goest.* I hope such as fear God, and aime at the liberty of the Subject, shall have *Baruchs* promise made good to them; and let them thank God if they scape so too: and if they please to heare me, well and good; if not, I have my reward: God is a bringing to passe a great work in the world, which when you see it come to passe, it will make your hearts ake; and I am perswaded I can give you some reasons why hee doth so, for the God of reason doth nothing without reason, and if wee cannot see a reason of Gods actions, 'tis to bee imputed to our blindnesse; let the Priests prate what they will *The Saints are united to the God-head, by the person of our Lord Jesus Christ*: Some of the Reasons may probably be these, or if you will not take them for reasons, take them for probable conjectures, 'tis no matter under what notion you take them, so you make good use of them.

First, one Reason may be to prepare the Saints for such Miseries as hee will shortly reveale to them; *Whilest the Bridegroom staid the wise Virgins, as well as the foolish, slumbred and slept*; and in all probabilities these dreadfull times are but to awake them out of that sleepe; consider how unfit the best of Saints are to receive those wonderfull things which God will shortly reveale to them; if they please I'll draw them up a looking-glasse to behold a copy of their Countenances in, as they stand *in statu quo*, as their Disposition is at present.

First, they minde riches much, and send their Hearts to meete

meete them before they come; they draw Maps of their own desires, and cut out such a kinde of life in their thoughts as pleases them, and by their owne thoughts put themselves into another condition then God hath ordained for them; as children, to exercise their houswifery, make clay-pies; and to expresse their desires make Babies of clouds; neither is there any better way for a man to know his owne heart then this, for though a mans condition bee not as hee would have it, and let the impossibilities or improbabilities bee never so great of being what they desire, yet their fancies will discover to them what their inclinations are, they will create a fooles Paradise in their own Brains; First what they would be. And secondly, what they would doe if they were so; and when they have created such a Paradise, then they walke up and downe in it with delight; First, how much money they would have. Secondly, what they would doe with it; what preferment they would have, and then how they would carry themselves in it, and though they want the things themselves they desire, yet will they please themselves with the Pictures of them drawne in their thoughts.

Secondly, I make no question but the Saints are guilty of sinns as well as other men, and delight to busie their time in thinking of those things that nothing at all concerns them; they long after curiosities, like Women with childe, that many times long for such things as cannot bee had: our thoughts are the buds of an immortall nature whithin us, and ought to bee spent about such things as are discovered in the works and word of God, and not to be spent about the idle *Idea's* of our own brains: What a madnesse were it for a Lady, instead of *Pearls* and *Diamonds*, to dresse her self up with *Peacocks feathers*; and yet our thoughts, as familiarly as the Sun rises and sets, instead of feeding upon wholesome food, contained in the *Book of the Scriptures* and the *Book of the Creatures*, like *Camelions*, they feed on the aire.

Thirdly, Their thoughts are spent in meditating of what is upon Earth, and not of what is in Heaven; and taking a survey of worldly hapinesse, which they enjoy, as *Haman* was taking

an inventory of his glory the night before hee was hanged, and *Nebushadnezer* when hee was walking alone and talking to himself like a fool, *Is not this great Babel that I have built?* even at the very time when hee was taken with a *Lycanthropia*; for as men which desire alwaies to bee telling their money, 'tis a signe they are covetous; and women that alwaies delight to bee looking their faces in a looking Glasse, 'tis a signe they are proud: so men that are alwaies minding their earthly happinesse, and forget to bee thankfull to God, shews infinite pride and self flattery in them; therefore they shall have trouble in the flesh that God may call them off from it.

Fourthly, Take a man that is ambitious, and so 'tis to bee feared are some of the best of men, though they cannot yet obtain what they desire, yet will they, feigning themselves to bee some great persons, and having erected a throne in their own brains, sit down very quietly in it.

Fifthly, A man that loves his guts well, and wants money to purchase such food as hee desires, will please himself with the delights of what hee would have, hee will set down within his own brain a bill of fare and what ingredients hee will have in it, and please himself with the conceit of it, although hee have none of it.

Sixthly, A man that is revengefull, and wants a sting, hee will please himself with his own revengfull thoughts, and take delight to conceit hee is plaguing his enemy, though hee bee twenty miles from him.

I am confident, if you look into your own conditions, you shall finde I have hit the nayle on the head in some of these; and then you cannot but see a reason of the troublesomenesse of the times, before the comming of the Lord *Iesus Christ* in power. This is my first reason.

Secondly, The Devill begins to grow a little troublesome, because hee hath but a short time to continue, as the *Bishops* in *England* were in the height of their pride before they fell, as *Monarchy* was most tyrannicall a little before its *Catastrophe*: So will the Devill also, if you beleeve the Scripture, *Rev. 12. 12. Woe bee to the Inhabitants of the earth, and of the Sea;*

*lea, for the Diuel is come down to you, having great wrath, because he knows he hath but a short time.*

3. God may do it to leave the wicked without excuse: They have read, all these things shall come before the great and notable day of the Lord appear, before he pour out his spirit upon all flesh; and if they will neither beleieve what they read, hear, see, nor feel, I do not know what to say to them; As sure as a club, their consciences cannot plead one inch of excuse.

4. God may do it, to make the Saints attend more to prayer: When men are most in danger, then they pray heartilyest, and walk closest with God; when they have a little rest, God is quickly out of their minds. And now I think of it, I care not if I incite here a couple of Verses which I heard from a Commander now at present in the Army;

*Our God and Souldiers we alike adore,  
Even in the brink of danger, not before.  
After deliv'rance they are alike required,  
Our God's forgotten, and our Souldiers slighted.*

And to tell you the truth, Experience will tell us, that in that persecution under the late Bishops, the Saints walked more closely with God then now they do; they now walk as carelessly, as if the Diuel were dead. I shall bring all home to the purpose I quoted it for, and conclude this reason with one place of Scripture; which, when you have read and seriously considered, tell me if prayer may not be a notable help to you in these times of trouble which are so manifestly threatned, and so near at hand, and so nearly concern you; it is Acts 2. 19, 20, 21. *And I will shew wonders in heaven above, and signes in the earth beneath: blood, and fire, and vapour of smoke: The Sun shall be turned into darknesse, and the Moon into blood, before that great and notable day of the Lord come. And it shall come to passe, that whosoever shall CALL upon the NAME of the LORD shall be saved.*

5. It may be to call off the hearts of the Saints from the world, that so they may look up to God whether they will or no: when nothing but trouble is to be seen under the

Moon, such may the love of God to the Saints be, that he may move them to come to him by arguments of necessity. This is my first Axiome.

2 Magistrates walk in the clouds, neither will what the common people intend, quickly be known. Religion in one place, and execution of justice in another, will be made a couple of dainty cloaks to hide mens knaveries; (*i. e.* cover ambitious thoughts from the vulgar view;) *frigidus later anguis in herba*: have a care you be not deceived that way; nay, have a double care, such as pretend your freedom and liberty, bring you not into a worse bondage. A seasonable warning is given you of it, not onely by the book of the Creatures, but also by the book of the Scriptures, *Micah 7. 5, 6, 7. Trust yee not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosome: for the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against the mother in law; a mans enemies are the men of his own house: Therefore I will look unto the Lord, I will wait for the God of my salvation: My God will hear me.* Here is your disease, here is your cure; the Scripture hath spoke enough, I need speak no more.

3. We told you before, That a murrein amongst beasts was threatned: and as amongst men in a pestilentiall time, all that are infected die not, neither is it probable will all the beasts; therefore men eating such corrupted food, taking their nourishment from it, must needs be defiled by its impurity. And if you will give me leave to digress a little, I will not transgress.

First, Hereby ye see, what a great part of the curse of God for sin was: Happy, yea thrice happy is hee to whom God reveals a redresse.

Secondly, By this you may see, if you be not stark blind, which takes a more laudable course to cure a disease, *Gallen*, who gives the medicine with its impurity; or *Paracelsus*, who substracts onely the medicinal part, and leaves the impurity, as *terra damnata*.

4. Violent storms, and unusuall, if not unheard of hail will be a great prejudice unto the earth, especially toward the later end of the Summer 1652, 1653, and its well if 1654 scape.

5. When the air is thus troubled, the spirits of the air must needs be troubled also; men conceive strange, ridiculous thoughts of the Divil, namely, that he is an ugly, unquoth creature, with horns on his head, and cloven feet, with great eys like facers: others that have a little more wit, know wel enough that he is a spirit; but they think he is tied up fast enough, either in hell, or in some other hole, neither I nor they know where; when the truth is, his residence is in the air; and therefore the Scripture calleth him, *The Prince of the power of the air*. Therefore I say, the air being disturbed, the spirits of the air must needs be disturbed also; and such unusual sights may appear, as may terrifie both your eys and hearts, if not at the time of the Eclipse, yet within a short time after: Neither shall you see the midst of *August* 1652 over-past, but the world shall see what I have written is truth.

6. The *Jew* begins to take a spleen at *Rome*, and all the Nations in *Europe* begin to snarl at her; her finall Catastrophe approacheth, but not yet. However, till that time come, continuall sicknesses, fires, and tumults; either one of these, or all of these, or something else as bad, will molest her: And if her learned Jesuits cannot tell her the meaning of God from it, what are they good for?

7. One word or two I will speak concerning the 2<sup>d</sup> opposition of  $\bar{h}$  and  $\bar{u}$ , which happeneth in *July* 1653; for then, and not quite till then, will the effects of the  $\zeta$  of  $\bar{h}$  and  $\bar{u}$ ; which we wrote of before, appear in their colours, that all the world may see what they are: For as *Herosttratus* set the Temple of *Diana* at *Ephesus* on fire, that so he might get himself a name, that he might be talked of after he was dead, so the *Jesuits*, when no other good can be done, will set all the *Princes* in *Europe* that are *priest-ridden*, together by the ears, that so they may get themselves a name, though of infamy.

I had thought to have written concerning an Eclipse of the Moon 1653. on March 3. but for some reasons best known to my selfe, I shall passe it by here, and speak of it in my *Ephemeris* for that year.

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## C H A P. Ult.

*What the effects of this Ecclipse are probably like to produce to every particular nation in Europe.*

1. **I**T being taken for granted, that the effects begin to operate July 1652. the reasons of which I gave you before, and are in full force, power, and vigour throughout the years 1653, and 1654. and decline in the year 1655, you may by this know the time of the sufferings of *Europe*, an *Epidemicall* disease called *madnesse*, possesses the brains of the Princes thereof, the FIFTH MONARCHY of the world is coming, and the effects of this Eclipse make way for him: but he is no *Scotch man*, no nor *Englisb*; 'tis he before whose coming, *The Heathen shall rage, and the people imagine a vain thing; the kings of the earth shall set themselves together against him, &c.* Read the second Psalm throughout, and you shall see both what shall antecede his Coronation, and what shall follow it. I cannot but admire at the folly and sottishnesse of those that prate and scribble of any other Monarchy to succeed amongst the sons of men, when the Scripture speaks exactly, *Dan. 2. 44. 45. And in the dayes of these kings, shall the God of heaven set up a kingdome, which shall never be destroyed: and the kingdome shall not be left to other people, but it shall break in pieces and consume all these kingdomes, and it shall stand for ever: Forasmuch as thou sawest that the stone was cut out of the mountaine without hands, and that it brake in pieces the iron, the brasse, the clay, the silver and the gold, &c.* this is the stone which the builders refused, but God will make the corner

corner stone, : As also that Dan. 7. 26, 27. *But the judgement shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end, and the kingdom, and dominion, and the greatnesse of the kingdome under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdome is an everlasting kingdome, and all dominion shall serve and obey him ;* This, this is the **M O M A R C H Y** that I expect, if the Lord please to grant me life to see it ; yet I expect it not in the effects of this Eclipse, for this Eclipse shall onely make way for it. I am of opinion. *Grebner* in his Prophesie of his *Utopian Monarch*, having by art caballistick obtained the two first letters of his name, mistook *Charls* for **C H R I S T**, well then this is the first, namely a preparative to the *fifth Monarchy*, and when you see all *Europe* together, by the ears, when you see Kings mad, and their subjects stubborn ; In a word, when you see all *Europe* in an uproar, then think of these things, and know that he that shal come, will come, and will not tarry.

2. The Germanes are as bad together by the ears as they were in the dayes of that conquering King of *Sweden*. *Bohemia* suffers extremely ; the truth of it is, I doubt the poor *Emperour* will be totally routed, and made no *Emperour* at all.

3. As for *England*, I cannot sing a *quietus est* to them as yet, within a few years I shall ; Thou hast but one storm to endure, bear that with patience, I hope thy wars are almost at an end, I would thou couldst keep thy own brains from fanaticall furies, and learn to know what belongs to thy peace before it be hid from thine eyes. Thou wilt in the year 1653 be molested with a consuming pestilence, and troubles, with a change of Government at one and the same time, make thy choice wisely, God will have his owne Government established in thee, whether thou wilt or no ; and tell me one thing, and tell mee truly, whether is it fit he should have his will, or thee thine ? should he be master, or thee ? In making thy choice of thy next Representative, take counsell of God, see what he speaketh to thee (or as it should be translated, in thee ;)

so will he speak peace to thy soul, that thou mayest not return AGAIN to folly: For assure thy selfe of this, thou shalt find my words true, as when the Sun is upon the Meridian, thou shalt never be free from plagues, either of war, (or as I rather think) pestilence, or famine, till thou doest submit to such a Government as God intends for thee; the cries of the poor, whom thou doest tyrannically defraud of their birthrights, are heard in the ears of the Lord God Almighty. Be pleased to read every morning the 26 chapter of *Leviticus*.

4. The Jesuites set all *Europe* together by the ears, let *Padua* in *Italy* beware of August 1653, lest either the sword, earthquake or pestilence, destroy it. Ah poor University! I mourn for thee, so much good hast thou done to the world in generall. *Lombardy* is quite and clean destroyed, and beasts possesse the seates of dead people: The *Pope* hath got the impudence to outface heaven, to see if his Bulls can out-roar the thunder.

5. The *Turks* fall into a part of *Italy*, which maketh his Holinesse tremble, but he knoweth how to leave Saint *Peters* keys, and take Saint *Pauls* sword in hand; the truth is, his fear is more then his harm, its not the *Turk* shall pull down the *Pope*, and yet he must fall.

6. The effects of this Eclipse shall shew themselves first of all in their colours in *France*. Strange massacres, desperate tumults, fire and sword, and whatsoever else is bad, molest th at kingdome: and it's his own fault, he carryeth himselfe as like a tyrant over his subjects as a Pome-water is like an Apple, if about the later end of this year 1652, that poor King is not either knock'd on the head, or forc'd to leave his kingdome, say I am so ignorant, that I know not a Star from a Hop-pole; let him beware of his Bishops and Jesuites, especially the Colledge of *Sorbon*, for fear they have learned a Scotch trick, to sell him to his adversaries for money.

7. Let not that Noble and Valiant soul the *Prince* of *Conde*, aspire to the kingdome: God hath a determination to blast aspiring braines. If ever that Valiant and Wise Prince  
come

come to raigñ, it shall be, *aut nequicquam, aut nequaquam*, either not at all, or in vaine ; ours was the first Monarchy that was brought to an end, and *France* shall be the next; the heavens have decreed it, and its vain for man to kick against the pricks. Two years shall not passe over thy head, *O France*, but thy Monarchy shall come to its fatall and finall, catastrophe, and leave thy ruined nation in such a pickle, that thy pleasant and fruitfull land shall be reduced to such a barrennesse, for the wickednesse of those that dwell therein, that this present age shall not live to see it recruited.

8. Thou Famous *City of Venice*, (and famous mightest thou have continued, hadst thou not harboured so many Rogues and Whores) look to thy selfe, I fear before the year 1653 be elapsed, the *Turk* will have possession of thee; it would grieve a mans heart to see the streets runne down with blood; I wish I may be found a false Prophet in this, yet whether I be or not, it would do thee no harm to make thy peace with God.

9. Its almost a wonder I have forgot the *Hollander* all this while, who shall neither be the last nor the least sufferer in this Eclipse, a body would have thought that nation had been wise, had they not committed themselves to the protection of the King of *France*; but when *France* shall be together by the ears, and more blood spilt there then wine prest, then may the poor *Dutch* man say, as the *Emperour* once did, when he trusted to the *Pope* for some great courtesie, which he thought would make him and his heirs for ever, the *Pope* playes the man, and dieth (not because he was weary of this wicked world, and made haste to be in another, for hee alwayes loved this world with all his heart, else he had never built a tabernacle in it) the *Emperour* hearing of the *Popes* death, now saith he, My cake is dough, I never thought of the *Popes* dying before: And just in such a pickle will *Holland* be, when her protecting king is fled for his life: her necessities will be very great, none will succour, nor many pity her.

Tenthly,

Tenthly, The Monasteries of *Germany* are like to be made no Monasteries during the effects of this Eclipse. Truly, by that time the year 1654 be elapsed, Popery will breathe its last in *Germany*. God in heaven grant they set up the truth in its stead; that, like other Nations, they do not (with *Esop's* fish) leap out of the frying pan, into the fire.

Eleventhly, During the effects of this Eclipse in *England*, but how soon it will be I know not, either at, or before the beginning of the year 1655, (the wiser my brethren of the Communalty carry themselves, for ought I know or believe, the sooner it may be effected) the Government will come into the hands of the People, and everlasting peace shall we enjoy, and never more Warr shall afflict us. And (if we may trust to a piece of *Art* (*Caballistick*) in August 1655, *Rome* falleth, and *JESUS CHRIST* the Prince of Peace may reign amongst us. I'll say no more to them now. I may have occasion to speak to them hereafter.

Twelfthly, *London*, beware of a Pestilence 1653; get able Physicians: And though many men tell thee of thy finall *Catastrophe*, and fright thee with *Mother Skiptons* prophesie, which, if it come to passe upon thee at all, it will be in the year, One thousand six hundred sixty eight. Labour thou to be one of the Elect of God, and hold up but thy head till the later end of the year One thousand six hundred fifty five, and I am confident, both thy danger and destruction is past.

I could tell the sad things shall afflict thee in the year One thousand six hundred fifty three. But when *Phaeton* foretold of a great fire that should burn up the greatest part of *Italy*, they got the honest soul, and accused him for setting the world on fire, and drowned him in the River *Po*. And haply, should I tel *London* the truth, I might be inhumanely dealt withall my self; for this is an age in which

*Obsequium amicos, veritas odium parit.*

'Tis flattery that gets men friends:

Tell but the truth, all friendship ends.

I give

I give *London* leave to make the moral of it ; however she dealeth with me, I shall not forsake her in her extremities.

13. The rest of the *Princes of Europe* must fall as sure as a club : and next to *France*, *Poland* is like to go to pot, if it be not contemporary with it : *Denmark* and *Sweden* happily next ; (it is sufficient for us to prognosticate exactly their downfall, though we cannot exactly finde out the time : ) and happily *Sweden* may come to ruine before *Denmark*, especially if the *Queen* light of such a *HUSBAND* as probably she may ; let the Child of that valiant Father beware of an unfortunate Match about the beginning of 1653: if not, the ruine of that Kingdom may happen about the beginning of 1654. In the mean season, let *Sweden* be ruled by me, to have a care of their Witches, of which, I am very jealous, it contains many thousands, who though they cannot probably bring a destruction upon that *Monarchy* by their witchcrafts, yet they may the more provoke the vengeance of God against it, who hath said, *Thou shalt not suffer a Witch to live.*

14. The *Florentines* are as full of Tumults as a Wood is full of Trees: The *Cossaks* fall into *Christendom* with fire and sword, and I doubt upon the Territories of *Italy*.

15. The King of *Spain* is quite and clean routed out of the *West-Indies*, or else I am mistaken ; as he hath formerly there made Slaves of other people, (nay, he would have served the *Baboons* so too, could they but have spoken,) so in 1654, the Natives of the place shall be rid of this, and finde another Master, and yet scarce a better. I remember a notable story in the *Egyptian Chronicle*, when the *Turkish-Emperor* besieged *Grand-Cairo*, the Inhabitants of that great and populous City refused to give any assistance to the *Mamalukes* against the *Turk* ; it is confessed the *Mamalukes* stood to their tackling like Soldiers, and lost the City by inches; and the Inhabitants got a worse Master, the *Turks* being more imperious over them then ever the *Mamalukes* were. I am afraid of the like change to the Inhabitants of the *West-Indies*, and especially *Guiana*. But who it shall be, I leave for time to determine.

16. The Nations of *Europe* flutter to save their Kings, which never did them good, nor never will ; even like a Bird brought up

in a Cage, that regardeth not liberty, because it never knew what it was. I remember a pretty story in *Aesops Fables*, which I care not greatly if I recite; *The Frogs desired a King of Jupiter*, neither would they be pleased unless they had one: Jupiter (to satisfy them) threw down a great beam into the water, which after it had astonish'd them awhile, they began to grow bold with it, and leapt upon it, yea and despised it too, because it was patient: They fall a croaking to Jupiter again, and they must have a stout King that could fight, I marry must they: Jupiter, to satisfy their importunity, sends them the *Stork*, who stalking about the Pool, as the Frogs came to do obeysance to him, he eat them up. I leave every rational man to make the Moral of it, it is plain enough.

17. An Earthquake is like much to annoy *Italy*, the Peoples Madness and the Jesuites Knavery much more. *Italy! Italy!* that ancient Nation where the Poets say *Saturn* once ruled when he turned *Leveller* and brought up the *Golden-Age*, I am sorry for thy sufferings, but cannot help them; I would thou wouldst do thy self so much good, as learn a little more Wit.

18. A Fire threatens *Constantinople*, so doth Dissention, and something worse then either; the great *Turk* is either slain, or runs away for his life, if a bow-string stops not his journey: you would laugh to see the *Tartarian* invade *Turkey* much about the year 1654: I will promise him if he do about that time, he will go neer to carry it. I would to God he would learn to be so wise as the noble *Tamerlane*, who is never to be mentioned without an Epethite of Honor.

19. In the year 1654, *England* begins to grow quiet, and I am glad of that: she enjoys her desired Liberty, which she hath spent so much blood for: the time is coming, it is but two years to it, or but a little more, not quite three: and presently after *Holland* begins to be pretty secure, after once she hath learned to look to the *Rock* from whence she was bewen.

And thus I had best leave off, whilst matters go well.

*Apologus pro Epilogo.*

**I**F I may make bold to write a short Apologie in stead of a Conclusion, I desire you to take notice, that in the years 1641, and 1642 the notions included in this book took up a great part of my study, for indeed in those years I was totally studious; but finding some weakness in them, and the times changing as swift as the winde, and swifter too, being not in the posture at that time to receive such influences as now they are, I took the pain lately a little to amend them; I confess the greatest part of my judgments I drew purely from *Astrologie*, yet will I not deny, but I made use of a *Caball* for the perfecting most of them.

If any affirm it was boldly done of me to adventure upon such a manner of judgment in this Age; I answer, Boldness may be taken in a *paradoxical* sence, not so much according to the *deed done*, as according to that conception of the Caviller: For King *James* held he was a bold man that first adventured to eat a raw Oyster, though we now know there is no boldness in it. A few years will shew whether what I have written be true or false; and he that carps at me before he knows that, shews rather his own folly, then my *weakness*.

Imagine what I write be every word false, what *harm* will it do *Princes* to prepare for the loss of a kingdom, though it never come? Is it not the way to teach them *humility*? I am sure they are proud enough. Were it not acceptable both before *God* and *man*, that they would leave off their *T Y R A N N Y*? Imagine such sicknesses never come to the *Vulgar* as I say this Eclipse threatens; will it do *them* any *harm* to make their peace with *God*, though they do not die? But most people send *preparation for death* before hand, and intend to overtake it on their *death-beds*.

I am not conscious to my self of any grand failings in these predictions, and I am the more confident of the truth of them, because they jump so exactly with the *Prophecies* in *Scripture*. I know it is the opinion of many in Art, that the coming of  
*Christ*

Christ to reign ( whether in Person, or in Spirit, I will not dispute the story here) cannot be yet these many years, neither probably should it be by rules of Art drawn from judicial Astrologie: neither am I ignorant that the Cabal holds it out to come sooner: happily the days may be shortened for the Elects sake; yet can I give you divers Characters, or if you will exemplary signes, even from the Scripture it self, of its approaching, Matth. 24. 6, 7. You shall hear of wars, and rumors of wars, Nation shall rise against Nation, and Kingdom against Kingdom, and there shall be famine and pestilence, and earthquakes in divers places. ver. 10. They shall betray one another, and hate one another. ver. 11. Many false Prophets shall arise, and shall deceive many. ver. 12. Iniquity shall abound, and the love of many shall wax cold. ver. 24. There shall arise false Christs, and false Prophets. ver. 32. Learn a Parable of the Figg-tree, when his branch is yet tender, and putteth forth leaves, you know the Summer is nigh, even at the door. I shall quote but one Scripture more. 2 Tim. 3. 1, 2, 3, 4, 5. This know also, that in the last days perillous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more then lovers of God, **HAVING A FORM OF GOD-LINES, BUT DENYING IT IN THE POWER THEREOF.** If these be not testimonies enough of the truth of my Predictions approaching, I shall remit myself to the judgment of such as are more judicious; and for a conclusion, I will make no other then what Solomon did in his recantation, Eccl. 12. 13, 14. Let us hear the conclusion of the whole matter, fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. And to such as do fear God and keep his Commandments, I shall remain a friend till death,

Nich: Culpeper.

